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J. B. Chapman (Editor)
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The --- --- Preacher's Magazine

VOL. I NO. 12

DECEMBER, 1926

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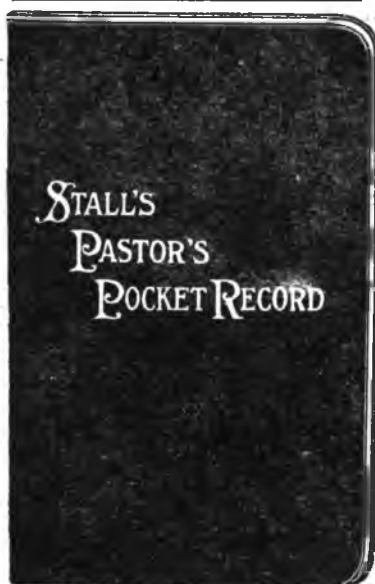


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The Preacher's Magazine

A monthly journal devoted to the interests of those who preach the full gospel

J. B. Chapman, *Editor*

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VOLUME 1

DECEMBER, 1926

NUMBER 12

THE PREACHING SPIRIT

TWO weeks ago, as I waited for the completion of the "preliminaries," I suddenly awakened to the fact that I was not in the proper "spirit" to preach on the subject of the morning. I had my material very well in hand and knew very well what I expected to say. I had no doubt but that I would "preach a good sermon," as such matters are commonly measured among us. But I was pained at the reminder that my theme was much "beyond" me, from the standpoint of feeling and preparation of spirit. I would soon be preaching on love, but my own heart was rather cool. I would be talking about the fulness of the Holy Spirit, but my own situation was somewhat "common place." What was I to do? If I had been utterly without any thing to say, as I was without the proper spirit for saying it, I would have asked that the time be given to testimonies and that preaching be postponed for some other occasion. But as it was, I could not very well do that. So I lifted my heart in earnest prayer and repentance and contrition and promise of better conduct for the future, and God did hear me and help me to a goodly measure of the melting, unctuous touch which I so much desired.

Describing my experience of two weeks ago, I would not think of my sense of lack in terms of guilt, but I simply felt "secular" and "earthly" and professional. I felt more like a sermon deliverer than like a message bearer. I was more of a preacher than a prophet.

But one day last week I was exceedingly busy all day and came up to the time when I was to preach to a small group in a cottage meeting, and I came there uncertain as to *what* I should say. However, I was in "the preaching spirit." I was not hilarious, rather I was burdened and careful and almost depressed. Nevertheless, I "felt" like preaching, and I did preach the simple substance of my quickly gathered sermon effectively.

And all this has set me to thinking. Many times I have been asked to preach a certain sermon which I have preached somewhere else and have mentally agreed to do so, but when the hour arrived I found I was not "in the spirit" to preach on that theme at all. By some attention to my "feelings" in such matters, I have found that I must never preach on hell when I feel at all indifferent, that I must never preach on the Judgment when I have the slightest semblance of resentment, that I cannot preach on repentance when I am in any thing of a light vein, and that I cannot preach on sin when I am unmoved. As a matter of fact, "the spirit" I find myself in at preaching time has many times decided me as to the theme I should use. I can preach on doctrine—especially on the doctrine of holiness—when I cannot preach on any thing else, so I have just about decided to preach holiness all the times I preach except those times when I especially "feel like" preaching on something else.

But our main thought here is to emphasize the importance of "the preaching spirit," and to suggest that aside from material, texts, outlines and illustrations, it takes lots of prayer, lots of genuine praying through, and lots of holy living to qualify one for preaching the Gospel as it ought to be preached. The preacher must not only be saved from wicked things, but he must keep away from the smell of materialism and secularism and keep the odor of devotion, heavenly-mindedness, and the personal sense of prophetic ordainment upon him in order to be a real preacher.

THE PREACHER'S GRAVEYARD

LOVE and appreciation for one's work are elements which make for success, no matter what the calling in life; but these factors are indispensable with the preacher. We smile sometimes at the enthusiasm of "the young preacher," who thinks his people the finest there are and who thinks there are opportunities in his little village beyond those claimed for the metropolis. But his enamoredness for his work will produce a zeal and freshness which will make him succeed, while the staid old pulpiteer to whom preaching is a common place occupation will lose his crowd and lose his crown.

When romance dies the preacher dies. Romance is to the preacher what oil is to the machinery, and when it dies the preacher will feel the friction and the wear and tear of his life. He will be conscious of his sacrifices and will be hurt by his disappointments. He will be exacting in his requirements and dissatisfied with his remunerations. He will never be "at his best" any more, because he will never find a situation that is fully deserving of his best.

The romance of the preacher's calling never died in those preachers who served well their own day and generation. "Paul the aged" never ceased to marvel that "to me, who am less than the least of all saints this grace is given." Spurgeon testified that he never entered the pulpit without being so affected as that his knees smote together. Whitefield arose from his bed of final sickness and preached until the candle which he held in his hand burned low, all the time realizing that this would be his last time to speak to men on any subject. And the most used "soldiers of the cross" have asked for nothing better than that they should be privileged to "die in the harness." These men were so enamored of their work that they asked for no better companion in death than that they should be allowed to preach and die during the same hour. Preacher, young or old, if your work as a preacher of the Gospel no longer thrills you, you better select your graveyard, for you will need one, typically, if not physically, very soon.

HOW MANY BOOKS DO YOU READ IN A YEAR?

The Eastern Oklahoma District of the Church of the Nazarene in its recent annual Assembly passed resolutions requiring ministers to report at the next Assembly the number of books read during the year. And in discussing the matter, one minister was heard to voice objections to the requirement and to assert that he himself had not read any books during the year. Fortunately we do not know who the minister was who made this remark, for on that account we can speak the more freely about the matter. But any way, all we were going to say is that we think that a minister who can go a year without reading any books is already a long way on the road to permanent failure and that when the church sets him aside while he is yet in the prime of his physical life, because, like a passing tree, he is "dead at the top," he will have no one to blame but himself.

But as we have thought of the matter today, it has occurred to us that it might be just a little embarrassing if every preacher were required to report the number of books read each year, for many who read some do not read very much. We have heard it said that a writer who does not read will soon cease to be read, and we believe that a preacher who does not read and hear will soon cease to be heard.

Of course the question of what books the preacher should read is a difficult one, and with the best of care, he will have to read a good many books which will not yield much profit. But these considerations call for more, rather than for less reading.

It does look like any preacher ought to be able to buy or borrow one book a month and read it thoroughly. One young preacher read twenty-one books last year and was ashamed that he had read no more. Two preachers of our acquaintance make it a rule to read a book a week, and we know two who have set themselves to read four books every week of the year. We are not anxious to set a certain standard. Some will naturally read more than others. But we are anxious that no preacher should be satisfied who does not make some worthwhile efforts along this line.

DEVOTIONAL

LETTERS ON PREACHING

By A. M. HILLS.

XI. *The Textual Sermon*

WHEN we use the text not only to give us our theme, but also the divisions of the sermon, largely in the very words of the text, we have the *textual* sermon. Not infrequently some of the divisions are more or less implied logically but are not explicitly stated. Then it becomes a *textual-inferential* sermon.

Sometimes the thoughts of the text are brought out fairly and faithfully by the discussion, while they are not stated very definitely in the exact language of the text. It is still a textual sermon, but its variety is textual-topical.

I. *The textual sermon should commend itself to every true man of God because of its reverent loyalty to the holy Word.* The preacher is not preaching man's theories and opinions, but God's. The average audience will not be slow in finding it out. They will instinctively know that the preacher has put himself in the right place before them—as God's messenger, God's ambassador. It will tend to make them sit up and listen to what God has to say to them.

1. The textual sermon in its simplest form may unfold the text clause by clause, or even word by word. Some fifty years ago Dr. Deems was a prominent pastor of New York City. He preached on Rom. 6:21. His theme was "Characteristics of a Sinful Life." (a). Its Barrenness. "What fruit have ye?" (b). Its Slavery. "Slaves of sin" (v. 17), "Servants to uncleanness" (v. 19), "Slaves of sin" (v. 20). (c). Its Shamefulness. "Ye are now ashamed." (d). Its Destructiveness. "The end of those things is death." That is noble preaching on a neglected theme.

Sixty years ago F. W. Robertson's sermons were moving the English speaking world. He usually had two main divisions to his sermons, and subdivisions. Here is a specimen:

"THE PARABLE OF THE SOWER."

TEXT—Matt. 13:1-9.

I. The Causes of Failure:

1. Want of spiritual perception—the "way-side" hearer.
2. Want of depth of character.—"Stony places."
3. Dissipating influences—"Thorns."

II. Requirements for permanence of religious impressions:

1. Sincerity.—"An honest and good heart" (Luke 8:15).
2. Meditation—"Keep it" (Luke 8:15).
3. Endurance—"With patience" (Luke 8:15).

We heard a very able female preacher in England, Mary A. Hatch, discourse from the text Ps. 145:16, "Thou openest thine hand and satisfiest the desire of every living thing."

THEME, "GOD'S PROVIDENTIAL CARE."

- I. It is God's own personal care.—"Thou."
- II. He does it easily. "Openest thy hand." How easily we can do that!
- III. Abundantly provides.—"Satisfieth the desire of every living thing." "Enough for each; enough for all, Enough forevermore."

What could be more appropriate or scriptural?

Take the remarkable words of Jesus in Matt. 11:28-30, "Come unto me all ye that labor" etc. Theme, Christ's Rest for a Sin-burdened Humanity.

- I. All humanity is bearing the crushing burden of sin. "Labour"—"Heavy laden."
- II. An infinite, divine Person is the world's only hope.—"Come unto Me." "I will give." No other religion like that. No other founder of a religion ever did or could speak so.
- III. The Savior offers Himself to all humanity. "Come unto Me." "Learn of Me." "All ye."
- IV. "Take my yoke upon you." All must serve some superior being—God or Satan! Which?
- V. Only in Christ's service can rest be found. "Ye shall find rest to your souls."

Such textual preaching is directly calculated to introduce a sinful soul to God. If the text is skillfully treated the divine Voice is heard in every paragraph.

This kind of sermonizing depends in a general way upon three things:

1. On the nature of the text. Not all texts can be so developed; but multitudes can be, and ought to be.

2. On the preacher's analytical skill. He must be able to discern the different lines of truth, and which should precede, and which should follow in the natural sequence of thought. The text, the theme and the sermon should be a harmonious whole. The mine of truth must not be "salted" with some extraneous matter, some foreign human element, which God did not put there.

3. The preacher should have a spiritual perception, a certain divine insight which only the Holy Spirit can give to *sense* the mind of God, and know what He would teach to men. This is no far-fetched and human notion. The true preacher ought to be able to say with St. Paul: "Now we have not the spirit of the world, but the spirit which is of God: that we might know the things which were freely given to us of God. Which things also we speak, not in words which man's wisdom teacheth, but which the Spirit teacheth; combining spiritual things with spiritual." . . . "We have the mind of Christ" (1 Cor. 2:12-16).

Really Spirit-filled preachers will not be likely to read into texts of Scripture wild fads and foolish vagaries of their own invention. They have too profound and reverent a respect for the Word of God to allow themselves to do it.

II. *The textual-inferential sermon is an advance upon the proper textual sermon.*

1. It holds fast to the thought and spirit of the text, and many of the words, but at times draws logical inferences which, when stated, are undeniable and irresistible. The force of this kind of sermon depends on the clearness and cogency of the reasoning. It is, in the hands of an acute reasoner, and a keenly logical mind, a mighty weapon of truth.

2. Not all texts admit of this kind of treatment. In many texts the truths are stated so plainly and completely that there is left no call nor necessity for inferences. But this is not always so, as we shall see.

3. When the text is of the right order and the preacher has an astute and legal mind, such as Charles G. Finney had in an eminent degree, this kind of a sermon is most impressive. We listened to that spiritual giant four years when

a student in college, and some of the impressions of awe which he produced, like the voice of God on Sinai, linger with us yet after fifty-eight years and will go with us into eternity.

Dr. Pattison, in his *Homiletics*, mentions "the tremendous force of Jonathan Edwards in 'wrath upon the wicked to the uttermost which lay in the resistless logic of a series of conclusions, drawn straight from the text.'" He adds, "The same holds true of the addresses of C. G. Finney, in which the passionate emotion of the preacher quenches his logical acumen no more than the ripening vines of Vesuvius quench the fires burning at its heart." Well do we remember such scenes. He would discuss a text in all its bearings, and then close with "a few remarks" in which he would draw his logical inferences like chain-lightning, which were sometimes indescribable in their effects.

An illustration of logical inferences may be given in the last text from which John Wesley preached—Isaiah 55:6-7, "Seek ye the Lord while he may be found: Call ye upon him while he is near," etc.

I. The logical inference is that by nature we are *all away from God*. Else, why are we commanded to "*seek*" Him? This is true to all human history and all saving truth. Sin separates us from God and "all have sinned."

II. Seek God *while* He may be found. The irresistible inference is that there is a time in every moral being's career when God cannot be found. The dead line will be crossed and mercy will be gone forever. When, then, shall we seek God? (a) In early life. I saw a boy yesterday who was converted at four years of age. He is just twelve, and two weeks ago had a definite call to the ministry. That is God's time and way. (b) Seek God when God is seeking you. (c) Seek God when others are finding Him.

III. In what way shall we seek Him?

(a) By repentance, v. 7.

(b) By faith, v. 7.

IV. In what Spirit?

"With all your heart."—Appeal.

I know this outline is in harmony with God's truth and will work, for I have won six hundred and eighty-six souls by the use of it myself.

III. The textual-topical sermon combines a close adherence to the thought of the text in the sermon-outline with a freedom in range of discussion. There is a careful *analysis* of the

text to find the mind of God; and then a *synthesis* of the arrangement of the thoughts suggested, in that form most adapted to the preacher's mental constitution. No two pulpit orators are alike, either in their original endowments or their reading and education, or in their experiences and observations. So there will be a large human element in their sermons and no two will be alike.

In this kind of a sermon often the thought rather than the words of the text receive the chief attention, and there is a large liberty in the discussion. "The thoughts which constitute the divisions are found partly in the text and partly elsewhere."

In such a sermon there should be a steady and purposed progress and development of the divine thought to a definite and intended conclusion, toward which the whole sermon moves from the beginning to the end.

A preacher who is drifting over the seas of human thought in his address, with no intended port in view or purpose, beginning anywhere and ending nowhere, is not preaching at all. He is simply wasting time, making some vapid remarks, himself a disgrace to his profession and an insult to Christ.

Dr. Pattison thinks that more than any other,

"the textual-topical method insures freshness and variety in the sermon. The mind of the preacher is indeed held in wholesome subjection to the words of the text and yet at the same time it ranges freely about the central thought." There is an ample opportunity for eloquence in this method combined with a marked regard for and adherence to the message of God.

We may conclude by saying that *textual preaching* is to be most heartily commended. It tends to keep the preacher in his true place as an ambassador for Christ. It cultivates in him a profound reverence for the truth of God's Word. It makes the people feel that God is speaking to them through the preacher's lips. It furnishes a vast variety and freshness in the pulpit ministration; for the texts are innumerable with an ever-changing setting in the contexts. The Bible, carefully, lovingly studied and faithfully preached, is inexhaustible, and the prayerful servant of God will never lack for messages from the King to His people.

The famous Dr. A. A. Alexander wrote: "Learn to preach textual sermons. The mistake of my early ministry was in preaching almost solely on topics. If you preach textual sermons you won't be apt to preach out." Faithful, prayerful textual preaching is the royal road to long pastorates and a fruitful ministry.

HINTS TO FISHERMEN

By C. E. CORNELL

Bishop Edgar Blake, writing from Europe, to the *Christian Advocate*, New York, on "*Is Protestantism Dying in Europe?*" makes some startling statements that ought to be carefully noted by the readers of this Magazine:

"The religious situation of Europe, as a whole, is a situation without a parallel in the world today. So far as I know, there has never been anything quite like it in the history of organized Christianity."

"The World War profoundly altered the whole life and outlook of Europe. The awful holocaust that swept the continent from 1914 to 1918 left it broken and bankrupt. The people were impoverished, their morale broken, and their hopes blighted. The total political, economic, and social fabric was weakened and worn to the breaking

point. Loads that before the war were undreamed of, were laid upon the people. It may interest you to know that the nations that were our allies in the war must now pay the United States *a million dollars a day every day for the next sixty-two years*. This is only a bagatelle of the burdens the coming generations of Europe must bear."

"The middle classes of Europe were ruined through financial reverses brought about by the war. Their salaries lost their purchasing power; their savings were swept away. Their station in life was completely reversed. No social group has suffered so immeasurably as they. The middle classes were the backbone of Europe Protestantism. Financial reverses have resulted in a depression of spirit, a lowered morale, and a loss

of spiritual vision and vitality. There were 781,000 withdrawals from the membership of the Protestant churches of Germany in three years. There were 60,000 such withdrawals in Berlin alone in twelve months. The number of theological students in the schools of Germany has been reduced to less than one half of what it was in 1913."

"The Roman Catholics constitute today one of the most compact and powerful political blocs in the Balkans. The hand of Rome is now one of the most powerful forces in southeastern Europe."

"Before the war the Polish people were distributed among Protestant Germany, Orthodox Russia, and Catholic Austria. As a result of the war the Polish republic was created with a population of 30,000,000 people, almost entirely Roman Catholic. Poland is now the largest Roman Catholic country in Europe."

THREE STRIKING DEFINITIONS

The Standard Dictionary gives the following:

REDEEM—"To regain possession of by paying a price,—purchase back, repurchase. To recover from captivity or from a liability to be wholly lost or alienated. Hence to rescue in any way, to deliver—save. (Theology) to rescue from sin and its consequences."

SANCTIFICATION—"The act or process of sanctifying, or the state of being sanctified; specifically, in theology, the gracious work of the Holy Spirit whereby the believer is freed from sin and exalted to holiness of heart and life; distinguished from regeneration and justification."

In Roman Catholic theology it is the cleansing of the soul from sin together with the in-pouring of sanctifying grace, and the three theological virtues—faith, hope, charity."

PURIFY—"To free from admixture with foreign or vitiating elements. To make clean or pure, as to purify the blood, to purify silver. In theology, to free from sin or its defilement as to purify the heart. (Synonyms) clarify, clean, cleanse, filter, make pure, refine. (Antonyms) Contaminate, corrupt, debase, defile, deprave, infect, make foul, poison, taint, vitiate."

CHARISM

There are seven distinct charisms named in the Scriptures. Prophecy, ministering, teaching, exhortation, giving, ruling, and showing mercy. All these functions were inspired, and were ex-

ercised, under the guidance of the Holy Spirit, in the service of the church.

A "charism" is a gift of power bestowed by the Holy Spirit for use in the propagation of truth or the edification of the church. Sometimes added to, and heightening natural endowments.

NEVER GRASP A HOT POKER

There's a time to part and a time to meet,
There's a time to sleep and a time to eat.
There's a time to work and a time to play,
There's a time to sing and a time to pray,
There's a time that's glad and a time that's blue,
There's a time to plan and a time to do,
There's a time to grin and to show your grit,
But there never was a time to quit.

—*Florida Power and Light Magazine.*

WRITE BEFORE IT IS TOO LATE

The following suggestive poem can be memorized and repeated with telling effect in connection with a Sunday night evangelistic sermon.

If you have a gray-haired mother
In the old home far away,
Sit down and write the letter
You put off day by day.
Don't wait until her tired steps
Reach heaven's pearly gate—
But show her that you think of her,
Before it is too late.

If you have a tender message,
Or a loving word to say,
Don't wait till you forget it,
But whisper it to-day.
Who knows what bitter memories
May haunt you if you wait?
So make your loved ones happy
Before it is too late.

We live but in the present,
The future is unknown—
Tomorrow is a mystery,
To-day is all our own.
The chance that fortune lends to us
May vanish while we wait,
So spend your life's rich treasure
Before it is too late.

The tender words unspoken,
The letter never sent,
The long-forgotten messages,
The wealth of love unspent.

For these some hearts are breaking,
 For these some loved ones wait—
 So show them that you care for them
 Before it is too late.

N. G. O.

(Not Generally Observed).

Deut. 22:5-6.	1 Kings 8:46.
Eccl. 5:1, 2.	1 Chron 12:1, 2, 8.
Eccl. 5:12.	Psa. 118:8. (Middle verse)
Eccl. 5:19, 20.	Eccl. 1:7. [of the Bible].
Eccl. 7:20.	Prov. 30:18, 19.
Eccl. 9:14, 15.	Eccl. 10:20.
Joshua 1:2.	Prov. 30:33.

Take your Bible and find these Scriptures and select a text for a sermon.

"IN THAT NIGHT"

Dan. 5:30.

The very night of the drunken, profane feast, the Medians under Darius and the Persians under Cyrus, had, by digging a canal, turned the river Euphrates from its bed, and, passing along the dry channel, turned towards the city, and, passing through the open gates along the water side, the great Babylon was theirs. It does not seem that there was any resistance. The inspired prophet Jeremiah predicted the outcome: "The mighty men of Babylon have foreborne to fight, they have remained in their holds; their might hath failed; they became as women; they have burned her dwelling places; her bars are broken. One post shall run to meet another, to show the king of Babylon that his city is taken at one end" (Jeremiah 51:30, 31).

How could there have been any resistance when a thousand leaders were drinking themselves drunk, debauching themselves in profanity against the God of heaven? And here too we have the fulfilment of the prophecy: "And I will make drunk her princes and her wise men, her captains, and her rulers, and her mighty men; and they shall sleep a perpetual sleep, and not wake, sayeth the king, whose name is the Lord of Hosts" (Jeremiah 51:57).

The record of the end is terse—"Was Belshazzar the king of the Chaldeans slain." By whose hand and in what manner we know not; but it is probable that it was while he was in the festal hall, and it may be while he was intoxicated with excess of wine with the curse of God upon him: "No drunkard shall inherit

the kingdom of God." He was suddenly destroyed, and that without remedy. That night they slew him upon his father's throne; The deed unnoticed, and the hand unknown: Crownless and scepterless Belshazzar lay, A robe of purple round a form of clay.

"DIED, OF PRELIMINARIES"

I wonder how they will start a meeting in heaven! Will they do it always the same way? If not, a lot of Methodist preachers are going to have a hard time.

Night after night, hope springs afresh in the human heart, burning with a message and a chance to speak it to waiting audiences. Ask any missionary or other special speaker. I hopefully approach the pastor. "May we not make the introduction very brief tonight, brother?" I suggest.

"Certainly, certainly."

And then he waits fifteen minutes to be sure they are all there, sings three hymns to give the stragglers a chance, has a long prayer, a responsive reading, a solo and an introductory address. Forty-five minutes gone, a week-night audience weary and longing for home, a message discounted fifty per cent before the first word is uttered.

I implored a pastor at a Sunday evening meeting to please, *please* make it short, I really had something to say. Certainly he would make it short, but it took him fifty-five minutes to do so, and when I arose the people were beginning to go out. I wanted to myself. "Not many came at night," he said. I should think not.

I remember how when a young pastor, occasional lecturers expressed profuse gratitude for opportunity to begin after preliminaries that never occupied more than five minutes. I have come to understand it since I have become the victim of the pastor's propensity for form.

I have hinted, requested, begged and implored, I have felt like locking the preacher in the parsonage and taking charge myself, but to no purpose. It has to be done. And tonight I will hopefully ask the brother if he can't make it short, and he will cheerfully promise to do so, and then use up a half hour of my time.

Some time I will find somewhere a man who can really put across a short preliminary and I will mention him most favorably to Saint Peter, if I ever get a chance, after the preliminaries are over.

—BISHOP GEORGE A. MILLER.

AN OUTLINE OF SYSTEMATIC THEOLOGY

Thou, O Christ, art all I want;
More than all in Thee I find;
Raise the fallen, cheer the faint,
Heal the sick, and lead the blind.

When we think of various massive two-volume tomes of systematic theology which ornament and usually gather dust upon ministerial book shelves throughout the country, the above outline may seem rather short. It is short. It is also sufficient. In fact, it is considerably longer than the outline of systematic theology drawn up by one of the Church's greatest theologians—Saint Paul. He produced a sufficient outline of theology in eleven words—"Believe on the Lord Jesus Christ and thou shalt be saved."

—H. E. LUCCOCK.

THE THRILL OF A HAND-CLASP

Jesus "took him by the hand!" This was one of the wonderful secrets of the Redeemer's power over human hearts. Touch—a personal touch, symbol of heart-sympathy—is a key which unlocks many an imprisoned life. A sweet example of it was seen in the Earl of Shaftesbury, as he went on his ministry of love among London criminals. One who was reformed dated his uplift to his intercourse with the Earl.

"What did he say to you?" asked one.

"Oh, it was not so much what he said, as what he did. He took my hand, and said: 'Jack, we'll make a man of you yet.' It was the touch that did it."

Daniel Webster went out from his country home to Boston to study law. He entered, without invitation, the office of Christopher Gore, then at the head of the Massachusetts bar. He was regarded as an intruder, and nobody paid him any attention. One day Rufus King saw the solitary student, and shook him warmly by the hand, and said:

"I know your father well. Be studious, and you will win. If you want any assistance or advice, come to me."

Webster said when he was sixty years old that he still felt the warm pressure of the hand.

When Peter took the lame man "by the right hand, and lifted him up, immediately his feet and ankle-bones received strength; and, leaping up, stood and walked, and entered with them into the temple, walking, and leaping, and praising God" (Acts 3:7, 8).

It was an easy thing to take a man by the hand, and if the hand has a heart behind it, and the clasp is of the heart as well as hand, what wonder if by it men are uplifted and helped and saved!

CIVILIZATION AND WILDERNESS

The epic task of the nineteenth century in America was to make a path for civilization across the wilderness. The ironical discovery of the twentieth century is that civilization itself may be a wilderness. It inevitably becomes a wilderness when it is merely a standardized, mechanical industrialism with no dominant spiritual ideal or purpose.

—H. E. LUCCOCK.

"WAIT TILL TOMORROW"

A hush fell on Hades. A silence intense,
While Imps stood in wonder and horrid suspense;
For Satan, the arch-fiend, in anger most dire,
Had summoned a council—from them did require
Some method unique; an up-to-date plan,
Whereby he might compass the downfall of man.
They gazed on his visage in fear as they heard
Their leader confessing the power of the Word;
That Salvation Armies were moving afield,
Invading his Kingdom with drum, sword and shield;

Of missions; of churches; of women and men
Devoting their talents of pencil and pen;
Their wealth, their position to spreading false views,

"Thus daily cheating me out of my dues."
Quoth he, "I went forth o'er the earth in great glee

Expecting my trip would bring profit to me;
Instead, I return like a chilly lamb shorn,
Pursued by the blasts of a noisy Ram's Horn.
Now don't stand like dummies; get over your fright,

Make use of your cunning, or, hear me, this night
These regions infernal, in less than a trice,
Though torrid, I'll make them far colder than ice."

He ceased, and at once there arose a great din
Of tongues harsh and strident; for each Imp of sin

Had something to offer. Some new evil way
To trap the unwary; to lead them astray.
Said one, "I will tell them their Bible's a lie.
And souls that love evil shall live and not die.
To live for the day; make the best of the show,
And as for the future—I'll say I don't know."
"Too late!" said the Devil, "The job has been let
To men who are crafty in spreading a net.
They plead on that line, their tongues tipped with honey.

Alas! they are making, not converts, but money."
 And thus did they argue, plan, plot and propose,
 While darker the brow of his majesty grows.
 At last comes a voice. Such triumph is in it.
 The babel is hushed, at least for a minute.
 "I have it! I have it! No longer look blue.
 Admit that their Bible, their story is true.
 That He, whose dread name none here dare to
 speak,
 Has suffered and died for the helpless and weak,
 That conq'ring, He rose over death and the grave,
 And now reigns in triumph, with power to save.
 Admit there is rest and surcease of sorrow,
 If only they'll wait and accept it TOMORROW."

"Bravo," said Satan. "Now to work,
 Haste! fly! begone! Let none dare shirk.
 The problem's solved. Back to your task,
 Deceive, betray, use any mask.
 If some o'er sin are in a flurry,
 Plead lots of time; no need to hurry;
 Use every wile to make them wait,
 THE MORROW IS EVER TOO LATE."

The above poem can be used with thrilling effect at the close of an earnest exhortation or sermon appeal.

HOMILETICAL

THEME—GOD'S CALL DISREGARDED

By A. M. HILLS.

TEXT: "*Because I have called and ye have refused; I have stretched out my hand, and no man hath regarded; But ye have set at nought all my counsel, and would none of my reproof: I also will laugh in the day of your calamity. I will mock when your fear cometh.*" "*Then shall they call upon me, but I will not answer.*" "*They would none of my counsel. They despised all my reproof.*" "*Therefore shall they eat of the fruit of their own ways, and be filled with their own devices*" (Prov. 1:24-26; 28-31, R. V.).

To my mind this has long been one of the most impressive passages in the whole Word of God. It depicts in beautiful language the primary attitude of God toward sinners. Then it represents the sinner's reception of the divine call. Then it depicts the awful results of driving God's Spirit away by turning from God.

I. Notice that God, under the name of wisdom, calls to men to come to Him and be saved. Sin is rebellion, lawlessness, the most dangerous thing in the universe. For his own sake God calls man to turn from sin. How many ways God calls.

1. Through reason. The very nature of all sin is the gratification of desires against the protest of the moral reason.

The higher reason stands forever with God against all sin. The reason faithfully warns and pleads against all unrighteousness.

2. God calls by our conscience—"the voice

of God in the soul." "We have a voice within us, still and small, yet louder than the thunder. It is the aboriginal vicar of Christ. It is a prophet in its informations, a monarch in its peremptoriness, a priest in its sanctions and anathemas. It is the wondrous power which works neither by insinuation, flattery nor threat; but by merely holding up the naked law in the soul, extorts for itself reverence if not always obedience. It is always against sin. It points directly to Jesus, whose blood alone can make the conscience clean.

3. God calls by His Spirit and His Word. "The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." "Look unto me and be ye saved, all ye ends of the earth." "Come unto me all ye that labor and are heavy laden and I will give you rest." "I came not to call the righteous but sinners to repentance."

4. God calls by His providences.

Illustration: An officer of my church told me he lost a fortune and six children. On the way to the cemetery with the sixth casket his heart broke and he accepted Christ.

Illustration: The death of a mother has stopped the wandering feet of many a wayward boy or girl.

Illustration: The death of a godly wife has been the voice of God to many a husband on the way to hell.

5. God calls by the means of grace.

Church services, open-air services, prayer, song.

Illustration: In Southport, England, a rector of the English Church told me that his wife died from drink and his bishop had warned him for the last time to stop his drunkenness or he would be expelled from the ministry. In disgrace and despair he was on the way to the bay to drown himself. He passed by where the Salvation Army was holding a street meeting and singing, "Come to Jesus." He threw up his hands and cried, "O Jesus, I come," and he was saved. He came to my meeting and was sanctified. In how many ways God calls the sinner ready to perish.

II. MEN OFTEN TURN A DEAF EAR TO THESE BLESSED CALLS.

They love the delights of sin and are bent on having them.

They suborn reason to justify their insane conduct.

They stifle conscience to make it cease its chidings.

They will not hear the Word of God.

They brace up against all admonitions of providence.

They turn their back upon all means of grace.

They virtually say, "Who is God that I should serve Him?"

"They set at nought all my counsels and would none of my reproof!"

III. NOTICE THE END OF SUCH A COURSE OF CONDUCT.

No earthly king would suffer himself to be continually mocked and derided and disobeyed by his subjects. How much less will the omnipotent and infinitely holy God? A day will come when His forbearance will be at an end. Punishment will then come on apace.

1. Sin always brings calamity. And God said, "I will laugh at your calamity." Sin always brought a harvest of retribution upon ancient Israel. God has not changed. He does so yet.

The people of San Francisco were pleasure mad and money mad and desperately wicked. The papers boasted that the previous Sunday was the most wide open and flagrantly wicked Sunday the city had ever seen. One paper declared: "San Francisco has no use for God." That issue of the paper was not sold before God appeared upon the scene with an earthquake, and \$600,000,000.00 of property went up in flames!

2. "I will mock when your fear cometh."

In San Francisco in 1906, when God destroyed the city, godless worldings and defiant unbelievers and profane blasphemers ran out of their

falling houses half dressed and fell on the streets and screamed and cried to God. Men that said there was no God cried for mercy. But screams of terror from wicked lips are not prayer and God does not answer. "I will mock when your fear cometh!"

3. *Unanswered prayer.* Tom Paine wrote his "Age of Reason" and boasted that the infamous book had destroyed the Bible, and in fifty years whoever desire to see a copy of it would have to go to a museum and pay 25c to see an exploded relic of an exploded superstition. When he came to die he did not dare to be left alone. He declared that the Devil inspired his book, and he kept crying for days: "O Christ, have mercy on my soul,"—a mercy he never found! There comes a time when prayers for mercy go unanswered. "Then will they call upon me, but I will not answer. They will seek me diligently; but they will not find me."

4. "They shall eat the fruit of their own way." "Whatsoever a man soweth that shall he also reap." *Illustration:* Robespierre, who sent so many to the guillotine in the French Revolution, had his own head chopped off by the same means.

Illustration: When Charles I, who had destroyed Strafford, was about to be beheaded, he said, "I basely ratified an unjust sentence and the similar injustice I am now to undergo is a sensible retribution for the punishment I inflicted on an innocent man."

Illustration: Lord Jefferies imprisoned a multitude of good and innocent people in London Tower. He was finally imprisoned in the same place. The shades of his own victims seemed to haunt him. He kept crying to his attendants: "Keep them off, gentlemen, for God's sake keep them off!" He was "eating the fruit of his own way." So men will reap the fruit of sin and rejection of Christ in added torment of sin and conscious rejection by Christ.

4. "They shall be filled with their own devices." The sinner says over and over: "I will not have Christ." In time God says: "Very well, my Son, leave him alone, he shall not have Thee."

The sinner says: "I will not be led by the Spirit." Finally God will say: "O Holy Spirit, he shall not insult Thee again; leave him alone forever."

The sinner says: "I want a wicked heart." Finally God will say: "O sinner, you may have your choice and it will be your eternal damnation."

O fellow mortals, before this awful harvest

of evil comes repent and turn to Christ. Before He ceases to plead and begins to laugh at your calamity and mock at your fears turn to the only Savior who can forgive your sins, give you a clean heart and fit you for heaven. Do it *and do it now*.

THEME—THE PRODIGAL SON

By R. J. SMELTZER.

TEXT: Luke 15:11-32.

I. THE STATE OF THE SINNER.

1. A sinful state is a state of departure and distance from God (vs. 13).
2. A sinful state is a spending state (vs. 13).
3. A sinful state is wanting state (vs. 14).
4. A sinful state is a vile servile state (vs. 15).
5. A sinful state is a state of perpetual dissatisfaction (vs. 15).
6. A sinful state is a state which cannot expect help from any creature (vs. 16).
7. A sinful state is a state of death (vs. 24).
8. A sinful state is a lost state (vs. 24, 32).
9. A sinful state is a state of madness and frenzy (vs. 17).

II. NOTICE THE OCCASION OF HIS RETURN AND REPENTANCE.

1. His affliction (vs. 14-17).
2. He considers his condition (vs. 17).
 - A. He considered how bad his condition was. "I perish with hunger."
 - B. He considered how much better it might be made if he would return (vs. 17).
 - (1). In our Father's house there is bread for all.
 - (2). There is enough and to spare.
 - (3). Even the hired servants in God's family are well provided for.

III. HIS PURPOSE.

1. He determined what to do. "I will arise and go."
2. He determined to confess his sin and folly.
 - A. "I have sinned."
 - B. He would take the load upon himself. "I have sinned against—"
 - C. He would judge and condemn himself. "I am no more worthy—"
 - D. However he would sue for admission into the family.

IV. THE RECEPTION AND ENTERTAINMENT WHICH HIS FATHER GAVE HIM.

1. The great love and affection with which his father received him.
 - A. Eyes of mercy—"Saw him a great way off."
 - B. Bowels of mercy—"He had compassion."
 - C. Feet of mercy—"He ran."
 - D. Arms of mercy—"He fell on his neck."

E. Lips of mercy—"He kissed him."

2. The entertainment.

- A. He came home in rags, and his father not only clothed him, but adorned him (vs. 22).
- B. He came home hungry, and his father not only fed him, but feasted him (vs. 23).
- C. The way in which the father received and entertained him not only brought rejoicing to the returned prodigal, but to all in the house.

THEME—HEAVEN

By R. J. SMELTZER

TEXT: Heb. 12:23.

INTRODUCTION: Heaven is used in the Scriptures in three senses.

1. The aerial or atmospheric heaven, where the birds fly, the winds blow, and the rain is formed.
2. The heaven or firmament, the place of the sun, moon and stars.
3. The heaven of heavens, or third heaven, which is the place of God's residence, the dwelling of the angels and the home of the blessed.

I. HEAVEN BEGINS ON EARTH.

1. Heaven is both a condition and a place.
 - A. Heaven a condition (Luke 17:21; Rom. 14:17; Luke 10:20).
 - B. We hold our citizenship in heaven (Heb. 11:13; 1 Peter 2:11).
 - (a) "Stranger and pilgrim,"—Greek, *Par-ep-id-ay-mos*, an alien, a resident foreigner.

C. The citizen of heaven is different:

- a. In appearance.
- b. In clothing.
- c. In speech. Speaks the language of Canaan. Illustration: The Swedish man saying in a Russian service, "Me know Jesus, you know Jesus. Shake" (Phil. 3:20).
- d. In our calling.
- e. In our desires.
- f. In our objective.
- D. Heaven is a place.
 - a. A commodious place.
 - b. A permanent place.
 - c. A place of employment.
 - d. A place of happy reunion.
 - (1). Reunion of blood relation.
 - (2). Reunion of all blood washed and redeemed.

II. TWO WAYS OF GOING TO HEAVEN.

1. Death.
2. Translation.

III. NOT EVERYBODY THAT DIES IS GOING TO HEAVEN.

THEME—THE GREAT DAY

By GEORGE HARPER.

TEXTS: Rev. 6:17; Jude 1:6.

I. INTRODUCTION.

1. There are some days which were great days in my life—the day God saved me, the day God sanctified me and the day I was ordained; but the day I stand before God at the Judgment will be the greatest of all days.
2. In the Bible God tells of a great wickedness, a great salvation, a great joy and a great wrath.

II. THE JUDGMENT DAY WILL BE A GREAT DAY BECAUSE THERE WILL BE A GREAT PRAYER-MEETING.

1. Abraham praying for Sodom, Jacob at Peniel and Daniel for three weeks, were great prayermeetings.
2. The prayermeeting in Gethsemane and the prayermeeting of the disciples where they prayed and the place was shaken was a great prayermeeting, but John said they cried for the rocks and the mountains to hide them from God.

3. Illustration:

Millions crying, screaming and praying but their prayers are too late.

III. A GREAT DAY BECAUSE THERE WILL BE A GREAT EXAMINATION.

1. The books will be opened.
2. We will all give an account.
3. When in school, I passed examinations, and when called into the army, I passed an examination, but this examination will be the greatest of all.

IV. IT WILL BE A GREAT DAY BECAUSE OF THE GREAT SECRETS THAT WILL BE REVEALED.

1. Nothing covered that will not be revealed.
2. God will bring every work into judgment with every secret thing.
3. If man can make an X-ray, what can God do?
4. If man can make a phonograph to reproduce the human voice, don't you think God can reveal all the curses and ungodly stories told in secret?
5. If man can make a moving picture, I believe God could reproduce ten of the most awful scenes of the human life and show them like a movie in action at the Judgment.

V. THE JUDGMENT DAY WILL BE A GREAT DAY BECAUSE OF THE GREAT DISAPPOINTMENTS.

1. Not everyone that saith unto me, Lord, Lord.
2. The parable of the ten virgins shows that five out of ten were disappointed.

VI. A GREAT DAY BECAUSE THERE WILL BE A GREAT SEPARATION.

1. The wheat and chaff (Matt. 3:12).
2. The wheat and tares (Matt. 13:24-31).
3. Parable net cast into the sea (Matt. 13:47).
4. Sheep and goats (Matt. 25).
5. At sinking of the Titanic there was a separation.

Illustrations:

A slave family of four—father, mother, son and daughter—sold at auction and each taken to a different part of the country. Describe a separation at a funeral.

THEME—THE IMPORTANCE OF SOUL WINNING

By G. HOWARD ROWE.

I. SOUL WINNING WILL HASTEN CHRIST'S RETURN.

Mission of Church (Matt. 28:19-20).

Prepares the bride (Rev. 19:7).

A witness to world (Matt. 24:14).

II. SOUL WINNING SHOULD THEN BE DESIRE OF CHURCH (Rom. 10:1).

Salvation of men, one and only program of the Church.

Includes whole world. Missionary spirit needed.

Will raise the budget. Inspire loyalty.

III. SOUL WINNING INCLUDES.

1. Vision and purpose (Prov. 29:18; 11:30).
2. Soul travail (Isa. 66).
3. Unity in prayer in the church (Matt. 18:19).
4. Prayer and fasting by the individual as well as church (Matt. 17:21).

IV. SOUL WINNING WILL HASTEN CHRIST'S RETURN.

1. Carry a burden for souls.
 2. Be a soul winner.
 3. Be at unity and harmony with my brethren in church.
- To carry on church's program—Missions, budget, tithing, revivals.
Woe to them that are at ease in Zion (Amos 6:1).

THEME—THE WIDE AND NARROW GATES

By G. HOWARD ROWE.

TEXT: Matt. 7:13, 14.

I. THERE IS A WAY THAT SEEMETH RIGHT (Prov. 14:12; 12:15).

The only way is God's way. His way is best.

His way is a narrow way.

A gate is an entrance to a way.

II. WIDE IS THE GATE AND BROAD IS THE WAY— Leadeth to destruction.

1. The Wide Gate
Easy of access. Multitudes going.
Many incentives.
All classes going.
2. The Broad Way
Way of fast company.
Way of careless.
Way of ungodly.

III. STRAIT IS THE GATE AND NARROW IS THE WAY —Leadeth unto life.

1. The strait gate.
Not so easy of access. Few going.
Against the tide.
Must pick your crowd.
2. The Narrow Way.
Way of good company.
Way of holiness. Character.
Way of eternal life.

IV. ENTER YE

Luke says, strive (agonize) to enter.
Many will seek to enter in and shall not be able. Door shut (Luke 13:24).
Children of kingdom cast out (Matt. 8:11, 12).

THEME—THE SANCTIFICATION

By C. E. CORNELL

TEXT: Heb. 12:14. (R.V.)

1. Sanctification used so frequently throughout the Scriptures is from the Greek word *Hagiazoo*.
2. The word holiness is also frequently used. It is from the Greek word *Hagiasma*. These two words—*Hagiazoo* and *Hagiasma*, are precisely synonymous and mean wholeness-soundness; soul-soundness, soul-healing.
3. Another common word throughout the Scriptures is *perfectus*. It is from the Latin word *perfectus*, per-through, facere-to make; To make through and through, to finish, to complete.
4. The God of the Bible loves holiness and hates sin. The Devil of the Bible loves sin and hates holiness.
5. Sin in the soul is like fever in the blood, it indicates an unhealthy condition.
6. *Regeneration*, its significance. Regeneration changes our inward nature a work by which the spiritual life is infused into the soul.
7. *Evidences of regeneration*.
 - (a) Does not commit sin.
 - (b) Loves the salvation of souls.
 - (c) Separate from the world.
 - (d) Follows the Spirit.
 - (e) Desires holiness—follows after.

8. There is *sin* in the regenerate.
9. The Bible and all church creeds say so.
10. Entire sanctification eradicates original or inbred sin.
11. Then there is (1) Purity. (2) Liberty. (3) Power.
12. How to obtain it.
13. Those who refuse.

Illustration: See Rev. 21:8. A black list that are going down to hell, headed by the *fearful* (cowards) and the *unbelieving*.

THEME—ETERNITY

By C. E. CORNELL

TEXT: "Forever and ever" (Rev. 22:5).

1. Eternity, serious to contemplate.
2. How long is eternity?
Illustration: If all space could be filled with water, and it would require a thousand years to annihilate one drop, to dispose of the whole one drop at a time, would be only the morning of eternity.
Immensity, is boundless space.
Eternity, is boundless duration.
3. The immortal spirit.—Its relation to eternity.
4. The foolishness of men to choose temporal things.
Most men are choosing the things of time.
5. The question of all questions.
Where will you spend eternity?

THEME—THE TRIUMPHANT DEATH OF A HOLY MAN

By C. E. CORNELL

TEXT: Acts 7:60.

- I. STEPHEN, THE FIRST MARTYR.
 1. His symmetrical Christian character.
 2. Compare him with Moses.
 Illustration: See tract, "Almost a Martyr." (Free Tract Society, Los Angeles, Calif.).
- II. HOLINESS IN ITS RELATION TO CHARACTER.
 1. The great central idea of Christianity.
 2. A command.
 3. A necessity.
 4. Heaven's gates barred against the unholy.
- III. THE HOLY DIE WELL.
 1. They die well because they live well.
 2. They die well because they believe the Bible.
 Illustration: Unbelief kept the children of Israel out of Canaan.
- IV. THOSE WHO DIED IN TRIUMPH.
 1. John Wesley.
 2. John Fletcher.
 3. Alfred Cookman.
 4. S. A. Keene.

THEME—SIX THINGS THAT GOD SAYS HE WILL DO

By C. E. CORNELL

TEXT: Ezek. 36:24-29.

I. SEPARATENESS.

"I will take you from among the heathen."

"Then" as pointing to Pentecost.

The water symbol.

There are other material symbols used, oil, fire, wind, air.

Water more frequent. Water suggests the idea of plentitude.

"Showers of blessing."

"Rivers of Waters."

"The windows of heaven opened."

II. COMPLETE CLEANSING.

"Ye shall be clean."

Regeneration, partial cleansing, initial, incomplete.

The Pentecostal baptism, complete.

Illustration: Dr. Keene says: "The repetition of the adjective 'clean' means perfectly clean. It is an idiom of the original Hebrew, that when a word of the same kind, such as a noun, verb or adjective is repeated in the same construction, it expresses the idea of *completeness*; so that the force of the text is, 'cleansing, I will cleanse you' or 'Ye shall be thoroughly clean.' The little word 'all' is what grammarians designate the final *all*, which means the last, the end, conveying the idea of finished, the last touch."

III. RENEWING.

"I will put my Spirit within you."

Refreshing.

Enlargement.

Refinement.

IV. EMPOWERING.

"I will cause you to walk in my statutes."

Activities.

Dispositions.

Adversities—environments.

V. MATERIAL PROSPERITY.

"I will call for the corn, and will increase it, etc."

Righteousness is both spiritual and materially advantageous.

God is back of nature.

VI. NO REPROACH.

"Ye shall receive no more reproach."

You will favorably impress those about you.

You will gain their confidence.

SENTENCE SERMONS

By G. HOWARD ROWE.

The only way to stop a runaway horse is to catch him—the Devil cannot stop a sanctified man who is running.

David slid back because he remained home when the battle was raging hot . . . You may

lose out in the midst of a revival. Keep at the front.

More light spells more responsibility—stir up your ability and respond to the light . . . Hell is awful dark.

Steam under pressure without a vent, will blow off—so will the old man. Needed . . . the safety valve of sanctification.

Wheresoever, the carcass is, there will the eagles be gathered together.—Who hangs around your house? You may be a dead one.

Spiders seek dark corners . . . so do unclean men . . . and position seekers.

Behold, how great a little fire kindleth.—A touch is enough to set Omnipotence in action.

—F. B. Meyer.

You can put powder on, but the wrinkles may be underneath—So is the silvery tongue and a wicked heart.

THEME—"NEGLECT"

By W. D. SHELOR.

TEXT: Hebrews 2:3.

N—Nature of Neglect.

E—Ease of Neglect.

G—Growth of Neglect.

L—Levity of Neglect.

E—Expense of Neglect.

C—Crime of Neglect.

T—Termination of Neglect.

THEME—"THE END"

By W. D. SHELOR.

TEXT: 24:14.

I. SOME THINGS THAT HAVE NO END:

God. Eternity. Man. Influence.

II. THINGS THAT WILL END:

1. Earthly treasures; viz: money, fame, pleasure, etc.

2. False hopes; viz: Eddyism, Russellism, churchism, etc.

3. Probation; opportunity for finding God will end.

4. Time; nothing of such infinite value to man as time; yet "time shall be no more!"

III. QUEEN ELIZABETH'S DYING WORDS WERE "MILIONS OF MONEY FOR A MOMENT OF TIME!"

"SEEKING AND FINDING GOD"

By W. D. SHELOR.

TEXT: Isaiah 55:6, 7.

I. GOD MAY BE FOUND OF MAN: "HE MAY BE FOUND!"

Also, God may not be found; "While he may be found!" Compare Gen. 6:3.

I. GOD MAY BE FOUND OF MAN: "HE MAY BE FOUND!"

II. GOD IS FOUND BY "SEEKING:" "SEEK YE THE LORD!"

"Seek and ye shall find."

"In the day ye seek for me with all your heart I will be found."

III. GOD, AT TIMES IS NEAR THE SINNER; "WHILE HE IS NEAR."

Mention some of these times.

IV. GOD DEMANDS ACTION ON THE PART OF MAN;

1. "Let him forsake his way"—sinful way; unclean way; wrong way.

The way of death; way to hell.

2. "Let him forsake his thoughts."

"Good enough"—forsake it!

"I'm honest"—forsake it!

"Doing my best"—forsake it!

3. "Let him return unto God!"

God only can save him.

V. GOD IS MERCIFUL AND FORGIVING;"

"Will have mercy!"

"Will abundantly pardon!"

THEME—THE PEOPLE WHO ARE BLESSED

By R. W. HERTENSTEIN.

TEXT: "Lo, the angel of the Lord came upon them" (Luke 2:9).

I. They were shepherds—"Shepherds," not hirelings.

II. They were at their job—"Abiding in the field."

Others that night were in the city at the reunions—Unfaithful never get blessed.

III. They were careful of their trust—"keeping watch."

IV. They did not run away in a dark hour—"by night."

V. To this class of men and women God reveals Himself—

1. The True.

2. The Faithful.

3. The Careful.

4. The Determined.

THEME—SHEKINAH GLORY

By R. W. HERTENSTEIN.

TEXT: Isa. 10:16.

I. SHEKINAH GLORY MATERIALIZED.

1. Nature was subdued—Moses Rod.

2. Governments were subdued—King Pharaoh.

3. Education was subdued—Magicians.

4. Religion was subdued—Magicians.

5. Personality was subdued—Pharaoh.

II. SHEKINAH GLORY INCARNATED.

1. Nature was defeated—Jesus healing the body.

2. Governments were defeated—"Mob fell back."

3. Education was defeated—Christ at twelve.

4. Religion was defeated—"Except your righteousness exceed."

5. Personality was defeated—Christ defeated Satan in wilderness.

III. SHEKINAH GLORY SPIRITUALIZED.

1. Nature obeyed the Spirit—Sound of wind.

2. Government obeyed the Spirit—Paul and Silas walk out.

3. Learning obeyed the Spirit—Peter's first sermon.

4. Religion obeyed the Spirit—"What must I do?"

5. Personalities obeyed the Spirit—Paul converted.

IV. SHEKINAH GLORY TRIUMPHANT.

1. Nature will be conquered—Resurrection.

2. Governments will be conquered—Every kingdom shall fall.

3. Learning will be conquered—Every eye shall see.

4. Religion will be conquered—Every knee shall bow.

5. Personality will be conquered—Satan Bound.

V. THE "GLORY."

1. Is our defense.

2. Our salvation.

3. Our life.

4. Our hope.

SERMON SEED

By T. M. ANDERSON

TEXT: "Keep yourselves in the love of God" (Jude 21).

I. A WARNING TO ALL BY THE EXAMPLE OF THOSE WHO DID NOT KEEP IN LOVE OF GOD.

1. Some who were once saved were afterward destroyed (Verse 5). In this verse Jude refers to Israel's state after they failed to go into the land because of unbelief. Thus regenerated persons can incur the anger of God and forfeit their state and standing because they fail to believe for holiness—which these things are a figure.

2. We are warned by the example of angels who kept not their first estate (Verse 6). If such personalities as these can lose their place in the love of God, let us be warned of the power of sin. Let us watch ourselves.

3. The inhabitants of Sodom and the cities of the plains are to us an example of the wrath of God. All sinners have a place in the love of God in that He loves them with the love of pity and offers to forgive them of sins. But sinners can so sin as to merit wrath rather than mercy (verse 7).

II. THE WAY TO KEEP IN THE LOVE OF GOD.

1. Building yourself up on your most holy faith (Verse 20).

(a) To build up ourselves means to add useful material. Become rich in faith; abounding in love; strong in patience. In a word, every grace belonging to a holy life must be developed. God is not pleased with any who do not advance.

(b) 'To build one must reject all that would pull down. Persons whose conversation is not holy can destroy our souls. Refuse them even if we make them angry or critical. Literature that does not edify can harm us. The Movie with its curse is refused.

2. Praying in the Holy Ghost (Verse 20). To pray delights the Lord. To neglect prayer grieves Him. Prayer is petition for needed grace. It is intercession for others. It is an act of worship. It is a kind of conference with God. The Spirit is necessary to help in prayer. If all Christians will heed this praying in the Spirit none will ever fall.

3. Looking for the mercy of our Lord Jesus Christ unto eternal life (Verse 21). Those who expect His return will guard themselves lest they be among the unready.

Those who expect Him give proof of their love for Him. To love His appearing so pleases Him that we remain in His love.

4. Others save (Verses 22, 23).

God is not pleased with those who care not for others who are lost.

(a) In saving others have compassion; and discriminate with care as how best to approach them (Verse 22). Do not be rough or unwise. Be loving with His lost sheep.

(b) Others save with fear. Like pulling them out of the fire. One must watch lest he be burned. We cannot be too careful of ourselves while we try to save others. Many preachers have gone down while they were conducting salvation meetings. Holy persons are often led to compromise in their efforts to save their loved ones.

III. THE GREAT ASSURANCE WE HAVE FROM HIM.

1. He is able to keep you from falling. God will do His part. Let us be sure to do ours.
2. He will present you faultless before the

presence of His glory with exceeding joy (Verse 24).

TEXT: "*Do not err, my beloved brethren*"
(Jas. 1:16).

1. Do not err regarding the value of trial of your faith (Verses 2-4).
2. Do not err while enduring temptation (Verses 12-15).
3. Do not err concerning the source of all that is good and all that is perfect. This means all good for this life and for spiritual life. God gives all. The Devil gives nothing good (Verse 17).
4. Do not err regarding the importance of laying apart the remains of sin in the heart after regeneration (Verses 18-21).
5. Do not err by being a hearer and not a doer of the Word (Verses 22-25).
6. Do not err in the matter of vain religion and pure religion. Each has its proof (Verses 26, 27).

TEXT: *This is the word which by the gospel is preached unto you*" (Pet. 1:25).

Note that it is the enduring or eternal Word which is preached. See text. Carry this thought of the enduring word in the study of the context.

1. The new birth is the result of the abiding Word of God. All flesh is as grass, but he that is born of God will abide forever (See Verses 23, 24).
2. Redemption is by the precious blood of Christ, says this Word of the Gospel. This is more enduring than either silver or gold (See verses 18, 19). These things are corruptible, but the blood-cure for sin is eternal.
3. This word says, "be ye holy, because I am holy." Holiness is as eternal as God because it is what God is. God is what He is in all His graces because He is holy. Thus to be holy is to be like Him in graces. Such a truth is eternal. It shall never be changed (Verses 14-17).
4. The truth of pure love for the brethren is enduring. It must ever be the gospel (Verse 22).
5. The hope of the resurrection is enduring because God has raised Jesus from the dead as a guarantee (Verses 3:20, 21).
6. The hope of eternal reward is enduring because God is keeping His people by divine power through faith that they may have the incorruptible inheritance (Verses 4, 5).

ILLUSTRATION

By L. E. SHOW

They say it takes 500 tons of Carnotite ore to yield one gram of radium. In this process is used 500 tons of chemicals, 1000 tons of coal,

10,000 tons of distilled water. The final product being pure radium bromide, of a bulk sufficient to half fill an ordinary thimble, worth \$75,000.00 per gram.

Although radium is of such immense value, yet it is so powerful that it is put on the hands and figures of a \$1.50 watch, so you can see the time in the dark. The secret is that these hands and dials are simply brought into the presence of this radium, under a certain treatment when

it throws off part of itself penetrates these parts so that they will shine in the dark.

How like God's salvation, just a few moments in the presence of God, in confession and prayer and faith, and we come out "partakers of the divine nature" and will shine as "lights of the world" in the midst of a crooked and perverse nation" and in sin's darkest night until people can see Jesus and the way to God.

THEMES, TEXTS AND SUGGESTIONS

By D. S. CORLETT

FOR THE CHRISTMAS SERMON

THEME: The Message of Christmas. **TEXT:** "For unto you is born this day in the city of David a Saviour, which is Christ the Lord" (Luke 2:11).

THEME: The Word in the World. **TEXT:** "The Word was made flesh, and dwelt among us" (John 1:14).

THEME: The Greatest Christmas Gift. **TEXT:** "Thanks be unto God for his unspeakable gift" (2 Cor. 9:15).

THEME: The Meaning of Christmas. **TEXT:** "For even the Son of Man came not to be ministered unto, but to minister, and to give his life a ransom for many" (Mark 10:45).

THEME: The Joy Christmas Brings. **TEXT:** "For behold I bring you good tidings of great joy" (Luke 2:10).

THEME: The Missionary Message of Christmas. **TEXT:** "Good tidings of great joy, which shall be to ALL people" (Luke 2:10).

THEME: The Saving Name. **TEXT:** "Thou shalt call his name Jesus; for he shall save his people from their sins" (Matt. 1:21).

THEME: The First Christmas Tragedy—No Room for Christ. **TEXT:** "Because there was no room for them in the inn" (Luke 2:7).

THEME—THE DAY STAR

TEXT: "Whereby the dayspring from on high hath visited us, to give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace" (Luke 1:78-79).

I. THE CONDITION OF THE WORLD AT THE TIME OF CHRIST'S BIRTH.

"Sitting in Darkness." There had been no prophetic utterances to Israel for over four hundred years. They were in the throes of a religious controversy, but spiritually they were in darkness when Christ came. This was evidenced by

1. The darkness of ignorance.
2. The darkness of sin.
3. The darkness of sorrow.
4. They were "sitting" in darkness denoting inactivity.

II. THE DAWN OF DAY SPRING.

"Dayspring" is the old English word for sunrising. Hence this was the sunrising of a new era for the world.

Note this "Dayspring:"

1. Is of heavenly origin—"from on high."
2. Has come to us. Not shining from on high upon us, but "hath visited us." Came to be one of us, to live among us.
3. He brings light—"To give light."
 - (a) Light for the darkness of ignorance.
 - (b) Light for the darkness of sin.
 - (c) Light for the darkness of sorrow.

III. HE IS A DIRECTING OR GUIDING LIGHT.

"To guide our feet into the ways of peace."

1. With Him there is life and activity instead of "sitting in darkness and the shadow of death."
2. His coming brings "peace," and His paths are the ways of peace.
3. His light cheers, comforts, directs and guides His people.

THEME—THE GLAD TIDINGS OF CHRISTMAS

TEXT: "For, behold, I bring you good tidings of great joy."

1. Tidings of Joy "great joy" (Isa. 12:2-3; 61:3; 1 Peter 1:6-8).
2. Tidings of Peace—"Peace on Earth" (Luke 1:78-79; John 14:27; Romans 5:1).
3. Tidings of Salvation—"A Saviour, which is Christ the Lord" (Titus 2:11-14; 1 Timothy 1:15).

THEME—THE MAGIC OF CHRIST'S BIRTH

TEXT: "*To give light to them that sit in darkness*" (Luke 1:79).

An artist once drew a picture of a wintry twilight, the trees heavily laden with snow, and a dreary, dark house, lonely and desolate, in the midst of the storm. It was a sad picture indeed. Then, with a quick stroke of yellow crayon, he put a light in one window. The effect was magical. The entire scene was transformed into a vision of comfort and good cheer. The birth of Christ was just such a light to a dark world.—SELECTED.

THE FIRST CHRISTMAS SERVICE

The first Christmas service was not held in a great cathedral or temple; but in the temple of God's great "out of doors."

The time of the first Christmas service, was in the night; but the temple was lighted with the "glory of the Lord shining round about them."

The music of the first Christmas service was furnished by a "multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men."

The preacher of the first Christmas service was the angel who said, "Fear not."

The congregation of the first Christmas service was "The shepherds abiding in the field, keeping watch over their flock by night."

The Message of the first Christmas service was a message of salvation, "For unto you is born this day in the city of David a Saviour, which is Christ the Lord."

The First Christmas Service was fruitful, and accomplished what all services should aim to accomplish—"Let us now go even unto Bethlehem, and see . . . and they made haste, and found."

THERE IS NO "IF" IN CHRISTMAS

When preaching a Christmas sermon, the Rev. Daniel H. Martin brought out a striking fact that has escaped many. He called attention to what the shepherds in the field said to one another after the angel had brought them definite word about the birth of a "Saviour who is Christ the Lord." They did not say, "Let us go and see *if* this thing *is* come to pass." They said, "Let us go and see this that *is* come to pass." What a world of difference between the two ways of taking God's word.—SELECTED.

BORN IN ME

'Tis not enough that Christ was born
Beneath the star that shone,
And earth was set that morn
Within a golden zone.

He must be born within the heart,
Before He finds His throne,
And brings the day of love and good,
The reign of Christ-like brotherhood.

—MARY T. LATHROP.

BABE OF BETHLEHEM

Christ has elevated the ideals of mankind from the earthly to the heavenly, from the selfish to self-sacrifice, from sinfulness to holiness, from war to peace. He changed the date of the world's history, beginning a new reckoning of years. "B. C." and "A. D." have the pre-eminence over "In the beginning." He has put his stamp upon history, poetry, art, literature, reforms and civilization for all the years of time and the cycles of eternity. Why such influences exerted by the Son of God? Because he was "God manifested in the flesh," therefore great names were given him—The Prince of Peace, Immanuel, the Mighty God, the Everlasting Father, the Lord Jesus Christ, Savior and Redeemer of men, Conqueror and Intercessor. But none are sweeter than the Babe of Bethlehem and the Lamb of God.—SELECTED.

PASTORAL CHRISTMAS GREETINGS

Many pastors have made a practice of sending special pastoral Christmas greetings to each member and friend in their congregation. This has proven to be a very satisfactory way to keep the members and friends interested in the progress of the church. A word of cheer from their leader, the pastor, at this particular season of the year, when everybody is sending gifts and greetings to their loved ones and friends brings a closer relationship between pastor and people. If you have never done this, pastor, make your plans to do so this year. You will find that our Nazarene Publishing House, 2923 Troost Avenue, Kansas City, Mo., carries a very complete line of special Christmas features for the use of our busy pastors, which includes: special Christmas letter heads; special holiday greetings in letter form or they will print your own letter on these letter heads at a moderate price; Christmas greeting cards, specially prepared for pastors and leaders with ample space to have your name printed or written, thus making it a personal message. All of these are very moderately priced and are carried especially for the use of our pastors and people. The essential thing is to get your order in EARLY so it will not be delayed in the Christmas Mail Rush, but that you will have it in plenty of time to use for Christmas.

A little colored boy, having watched his old mammy's success in bleaching clothes, covered his face with soapsuds, and lay down on the lawn in the hot sun with the hope of turning

white. It was a very uncomfortable and disappointed boy whom his mother admonished a couple of hours later. "Lan's sake, Chile! Don't you know you can't make white folks out of yourself by bleaching from the outside?" she asked. And yet that is an experience the world has never ceased trying. But Christianity is not a change wrought from the outside but from within. This is a truth that needs new emphasis in our day. This Christmas time is a good time to give it new emphasis; for the Christmas Christ saves from without and within.—SELECTED.

A little Jewish girl from the East Side of New York, who secured work in a store during the holiday season, met with an accident, and was ministered to in her sufferings by a trained nurse. She looked appealingly into the face of the nurse, and asked incredulously, "Is it true that you are a Christian?" Upon being answered in the affirmative, she replied, "You are so polite and gentle, I didn't think you could be; but then the only Christians I've seen are Christmas shoppers."—SELECTED.

FOR THE NEW YEAR SERMON

THEME: Trust For the New Year. **TEXT:** "Take no thought, saying, What shall we eat? or, What shall we drink? or, wherewithal shall we be clothed? For your heavenly Father knoweth that ye have need of these things" (Matt. 6:31-32).

THEME: Strength For Our Days. **TEXT:** "As thy days, so shall thy strength be" (Deut. 33:25).

THEME: The Venture of Faith. **TEXT:** "For ye have not passed this way heretofore" (Josh. 3:4).

THEME: The New Year Crowned. **TEXT:** "Thou crownest the year with thy goodness" (Psa. 65:11).

THEME: The Secret of a Happy New Year. **TEXT:** "If they obey and serve him, they shall spend their days in prosperity, and their years in pleasure" (Job 36:11).

THEME: The Right Use of the Passing Years. **TEXT:** "So teach us to number our days that we may apply our hearts unto wisdom" (Psa. 90:12).

THEME: A New Year's Prayer. **TEXT:** "Hold up my goings in thy paths, that my footsteps slip not" (Psa. 17:5).

THEME: Renewed Though Decaying. **TEXT:** "But though the outward man perish, yet the inward man is renewed day by day" (2 Cor. 4:17).

THEME: The Changing Years and The Unchanging Christ. **TEXT:** "Jesus Christ the same yesterday, and today, and forever" (Heb. 13:8).

THEME: The Comfort of the Past and the Challenge of the Future. **TEXT:** (1) "Hitherto hath the Lord helped us" (1 Sam. 7:12). (2)

"There remaineth yet very much land to be possessed" (Josh. 13:1).

THEME: The Passing of the Old Year. **TEXT:** "Ye shall henceforth return no more that way" (Deut. 17:16).

WATCH NIGHT SERVICES

"Watch-Night"—the last night in the old year can be used with great profit in a service of prayer and praise. Plan early for it. Arrange a program, and secure your speakers, as you will no doubt wish to have more than one, in advance in order to make proper announcement of the service.

Praise should be a great part in this service. When one considers the wonderful blessings of a passing year, he desires to praise God.

Prayer should have a prominent place also. While others are shooting the New Year in, or giving vent to their feelings in some useless manner; how appropriate it is that God's people spend this time on their knees in prayer.

MAKING WATCH NIGHT A CHURCH NIGHT

The writer once conducted a watch-night service, in which the heads of each department of the church had part. The Sunday school superintendent told of the blessings of God upon the Sunday school for the past year, and outlined his plans for the coming year. The president of the N. Y. P. S., president of the W. M. S. or other auxiliary departments of the church each had part in the program, stating their goals and plans. Thus each department of your church is brought before the entire congregation present; showing the progress of the past year and the prospects for the future.

REDEEMING THE TIME

Queen Charlotte said: "I am always quarrelling with time. It is so short to do anything, but so long to do nothing."

Cotton Mather said of a visitor who had needlessly occupied his time, "I had rather given him a handful of money than have been kept thus long out of my study."

Ignatius, when he heard a clock strike, said, "Now I have one more hour to answer for."

"Bind together your spare hours by the cord of some definite purpose, and you know not how much you may accomplish"—WM. M. TAYLOR, D. D.

"Be at war with your vices, at peace with your neighbors, and let every year find you a better man"—FRANKLIN.

HOW NAPOLEON USED TIME

Abbott in his life of Napoleon tells of a time when in his early career, Napoleon was quartered in the house of a barber at Auxonne. Some

spent their time coquetting with the barber's pretty wife; he was always at his books, studying hard. Years later, when he was commander of the army, on the way to Marengo he stopped at the door of the barber's shop, and asked his former hostess if she remembered a young officer by the name of Bonaparte who was once quartered in her family. "Indeed I do," was her pettish reply, "and a very disagreeable inmate he was. He was always shut up in his room; or, if he walked out, he never condescended to speak to anyone." "Ah, my good woman," Napoleon rejoined, "had I passed my time as you wished to have me, I should not now have been in command of the army of Italy."

FROM A PREACHER'S SCRAP BOOK

BE YOURSELF

"If God wanted two people to pray alike or be alike, He would have made them alike. Never let the Devil trouble you because you do not pray or testify like some one else. Be yourself."

"Did God make man out of a monkey or did man make a monkey out of himself?"

"Where Christian Perfection is not strongly and explicitly preached, there is seldom any remarkable blessing from God"—JOHN WESLEY.

Man's highest wisdom is in understanding what the will of the Lord is"—J. H. SMITH.

"God's will for us, by us, and through us is greater and better than anything we can will or God's cause or for ourselves. Hence, our own enterprise or our ambitions, even when we have truly sanctified hearts, will not lift us so high, nor carry us so far, nor do so much for ourselves or for others, as will the apprehending of God's own will for us"—J. H. SMITH.

THE OLD TIME RELIGION NEEDED

"It's the old, old day of a world gone pell-mell to the Devil, a world that will never and in never be saved except by the old, old cross. . . . The fires of hell are old. The sin of man is old. The helplessness of the human heart to cleanse itself is old. The pitiful weakness of the flesh, human flesh, flesh under which the white-hot furnace of appetite and passion burns, is an old, old weakness. Thank God, the Gospel is also old. The Christ, the Cross, the empty tomb, the fountain filled with blood—yes, glory to God, they are old, as old as sin. It is an old way to hell, starting from the garden. It

is an old route to heaven, beginning at the foot of the cross."—"BOB" SHULER.

ON GOD'S SIDE

"The voice of the majority is not always the voice of God. One man and God have often changed the course of history and the map of an empire. . . . John Wesley said, 'the best of all is, God is with us.' He could say that because he knew that he was with God. And Lincoln, was it not he, who said, 'I am not concerned whether God is on our side, but I am concerned whether we are on God's side? When man forms partnership with God, he is on the side of the winning party.'"

"We are apt to think concerning our everyday trials that they are of too homely a sort to work out anything beautiful in our character, but they are not more homely than the chisel in the hands of the sculptor."

"The only way to learn strong faith is to endure great trials. I have learned my faith by standing firm amid severe testings."—GEORGE MULLER.

BELIEVING HIS WORD

One day when Napoleon was reviewing troops, the bridle of his horse slipped from his hand and his horse galloped off. A private soldier ran, and laying hold of the bridle brought back the horse to the emperor's hand, when he said, "Well done, captain."

"Of what regiment, sir?" inquired the soldier.

"Of the guards," answered Napoleon, pleased with his instant belief in his word.

The emperor rode away, but the soldier threw down his musket, and though he had no epaulets on his shoulders, no sword by his side nor any other mark of his advancement than the word of the emperor, he ran and joined the staff of commanding officers.

They laughed at him, and said, "What have you to do here?"

He replied, "I am captain of the guards."

They were amazed, but he said, "The emperor said so, and therefore I am."

And he was.

THINGS TO FORGET

"If you would increase happiness forget your neighbor's faults. Forget all the slander you ever heard. Forget the fault-finding and give but little thought to the cause which provoked

it. Forget the peculiarities of your friends, and only remember the good points which make you fond of them. Forget all personal quarrels or history you may have heard by accident, and which if repeated, would seem worse than they are. Blot out as far as possible all disagreeables of life. They will come, but will only grow larger when you remember them, and the constant thought of the acts of meanness—or worse still, malice will tend to make you more familiar with them. Start out with a clean sheet today, and write upon it only those things which are lovely and lovable.”

“Carnality allowed will soon be carnality excused. Inbred sin excused will lead to the excusing of actual sin. The excusing of the one is no worse than the excusing of the other. If we excuse the fruit we will excuse the root, and vice versa.”

“In 1725 I resolved to dedicate my life to God; all my thoughts, words, and actions, being thoroughly convinced there was no medium, but that every part of my life must be either a sacrifice to God or to myself—that is, in effect, to the Devil.”—JOHN WESLEY.

DEPOSITING OUR LIVES

“When we go to the bank as a depositor, we hand our money over to the bankers. We leave it in their hands. They use it as they think wise, paying us regular interest.

God is a great Banker. He asks Christians to deposit their lives in His bank, to place all in His hands, and leave it there. He must be absolutely free to use our lives as He will. It must be a real deposit. Then what good care he takes of us, and what wonderful interest he pays! What peace and joy He returns to us. When we deposit all, He gives His own Life to us in the abiding presence of the Holy Spirit. He makes our lives useful and safely keeps that which we commit unto Him against that day.”

“When alone, a man's rights may be his own; when he meets others, they become relationships, and must be adjusted.”

“Dis Darwinian theory don't worry me none,” said Uncle Eben, “Tain' whar you come frum dat counts, but whar you's g'ine to.”

“God never lets His children go where they can do nothing for Him. The imprisonment of two Christians in a jail at Philippi means the salvation of a household and the founding of a church.”

“Faith is to believe what we do not see, and the reward of this faith is to see what we believe.”—ST. AUGUSTINE.

“Worse than dancing, playing cards, or theater-going: to have light and then sit down and do nothing.”

“A dozen whole-hearted Christians can do more for the cause of Christ than a hundred half-hearted ones.”

“No one can master a situation which he is afraid to face.”

MAKE YOUR PREACHER

By R. W. HERTENSTEIN.

Nothing is as glorious as for a church and congregation to make a great preacher. Some churches make the preacher, some preachers make the church. What a combination when the pulpit and pew make each other. Preachers on the whole are God-called men. Get behind that man and push him into favor with the people; force out great qualities; make him preach in spite of his handicaps. Too many congregations think the schools and colleges are the only means to qualify a minister. Feed and house your preacher well. The horse that wins the race has a good stall. Brag on him to the townsfolk. A bragging church and fair preacher will soon fill every pew—while a nagging church and a good preacher will soon empty any church. I can't help but grit my teeth, pray harder and toil more when I know a church is behind me. When your check comes regularly, when the members bring in canned fruit, when the Bible you preach from was the congregation's present, when your expenses to the General Assembly were remembered, when on your birthday they shook hands and gave a love offering, when the best overcoat you ever owned was a Christmas present, when your wife and children are remembered from time to time; brother, you can but drop on your knees and cry out, “O God, help me to be a better preacher.”

The thought has come to me that the next time you want to give a love offering you might send a fifty or a one hundred dollar check to your Publishing House; tell the House to credit that amount to your pastor's account; then tell the preacher to order the books he needs most to the amount of the offering. See how that would work. Your Publishing House would be benefited, the pastor would love his congregation more, and you as a congregation would have fresh truth and greater preaching from the man you love.

PRACTICAL

THE MINISTER AND BIBLE STUDY

*A Literary Study
of the Bible*

By BASIL W. MILLER

AS THE storehouse of truth the Bible is unexcelled. Expressing in its broad outlines the fundamentals of science, sketching roughly the history of nations of antiquity, formulating the grandest code of morals and laws, as does the Bible, place it in the foremost rank of verities. Its moral lessons, spiritual precepts, and legal examples, its scientific accuracy, philosophical trustworthiness, and literary beauty—these alone—make the Bible worthy of the study and analysis of the brainiest scholars and most brilliant thinkers of the ages. The mightiest intellects of nineteen centuries—Chrysostom, Augustine, Luther, Sir Isaac Newton, Matthew Henry, Adam Clarke, G. Fredrick Wright—have spent a lifetime in mastering this wondrous Book of divine revelation. They but touched the shores of possible explorations herein. In every realm of truth the Bible is unsurpassed. As a moral dynamic it has produced the scientific and industrial progress of our age. As a spiritual power it has drawn from the sloughs of savagery and paganism every land touched by its glory.

The literary value of the Bible is incalculable. No man is well trained until he is familiar with this fountain source of literature. Much less is a minister fitted for his ennobling task until he has drunk deeply therefrom. One may know the contents of the Word of God, analyze it, collate its related scriptures, be acquainted with the great texts, be versed in biblical dogmas, but such study does for the grandeur of the Bible what a study of botany does for the beauty of flowers, or astronomy in its technical outlines does for the star-studded heavens. In the mass of details, in the jumble of dates, systems, chronology, dispensations and geographical information, the glory may be hidden, the fragrance lost. Study the Bible as literature; seek out its gems of thought, its flashes of exquisite diction, its flights of rhetorical grace, and its sweeping periods of eloquence.

Every form of literature is contained in the Bible. This Book is more than a mere volume of writings; it is a broad, a vast, and a varied literature. The most brilliant writers of the

ages, such as Goldsmith, Tennyson, Longfellow, have said if one desired a knowledge of the best in poetry, in the art of the biographer, the historian, true eloquence, it could be found in the Bible. No writer or speaker can be vulgar or common and be a student of the Oracles of God. In the pulpit the best form of address, the purest diction, the most exalted eloquence must be used. Hence we see the value of a study of the Bible by the minister.

The *diction and style* of the Book of books is unsurpassed. Then if one seek noble diction, a lofty style of expression, a rhetorical finish, grace of word and thought, mine such from the Scriptures. No writer of any age gave the story of centuries of history with such completion, such finish, such terseness as Moses. The portrayal of no character has been given with such beauty and graphicness as that of Jesus, though written by untrained men—as far as we know—in every case save that of Luke, the physician. That loftiness of sentiment, deftness of literary touch, characteristic of geniuses of the pen, found in the works of David, the 1, the 23, the 104 Psalms, and others of the same class—of Solomon,—the Proverbs,—of Isaiah,—the 35, 53 and 55 chapters—of Christ in the Sermon on the Mount, and of Paul in the thirteenth of First Corinthians, finds not a parallel in all the annals of literature.

To be lofty in diction, noble in sentiment, pure in thought, rhetorical in descriptive power, rhyming with poetic beauty, fellow ministers let us master the Bible. To be terse in expression, master the style of Solomon. To be truly eloquent in public address, read Isaiah. To be graphic, pointed, simple yet profound, imitate the style of Jesus. To be philosophic, study Romans, Galatians, the first chapter of John's Gospel. To be poetic, let the ringing music of the Psalms permeate your soul. If you would be dramatic, or carry tragedy into your pulpit, memorize Job, or be thrilled with the moving love story of Ruth. If you seek material for "symphonic sermons" after the form of Stidger, there is the story of Esther, of Daniel, of the saints of old, the poetry of Job or the music of David. Fellow ministers, we will progress in the art of persuasion, develop in pulpit power, increase in vocabulary, eloquence, diction, in

proportion as we master the Bible, dwell with it daily.

The masters of the pulpit have been adept in the use of pure diction; theirs also has been a true ringing eloquence. But such eloquence was the result of their long continued study of the Bible. The sermons of Guthrie read almost like flaming prose poems; those of Talmage lift one to the heights of life by their diction, their rhetorical flights. Maclaren won the recognition of the world as England's most interesting and thrilling speakers. Today Henry Clay Morrison, though without an early educational foundation necessary to true eloquence, stands as one of America's most eminent pulpit orators. These men caught something of the exalted phraseology, the mighty style, the lofty sentiments of the Word of God, and thus their eloquence was produced. Ours too may be this sought for pulpit power, this true literary simplicity, if we but pay the price of Bible study, constant reading, quoting, imitating the literary merits of this Book.

In making a literary study of the Bible one should constantly bear in mind the necessity of studying Scripture phraseology, unusual wordings, terseness of sentence formation, the descriptive power of each word used. In that masterpiece of all literature, the Beatitudes, not a word is lost, every word used is dynamic, nor is there a word that could be added to increase its power, nor taken away without destroying something of the beauty. This clearness of expression for our pulpit use may be had by studying, imitating the graphicness, the clarity of biblical diction.

The first literary study demanded of a minister should be the Bible. The drama of Job excels in beauty and power anything Shakespeare ever wrote. But usually we study Shakespeare first. The eloquence of the orations of Isaiah outshines that of Demosthenes, Cicero, Webster, Clay. No love story—merely as literature—is comparable with that of Ruth; George Eliot, Thackeray, Hawthorne, Lew Wallace never penned fiction so sublime, so interesting, so gripping as the simple story of Ruth. The songs of the shepherd king David out ring those of Milton, Burns, Longfellow, Tennyson. Ambassadors of God, then let us make our sermons brilliant with holy diction, saturated with the true poetry of inspiration, sparkling with that rhetorical grace of the Scriptures.

The pulpit should lead the age in nobility of thought, loftiness of sentiment, in the simplicity of expression which speaks to the heart. Ours is the opportunity as a denomination of forming a trained ministry, a holy God-filled eloquent ministry. May the Bible be the rock foundation

of our training, the fountain source of our eloquence, as well as the spring of our doctrines, and the inspiration of our messages. The grandest thought, the greatest choice of diction, the most sublime flights of rhetoric, the smoothest polish of structure and style, the most deft drapery of thought in enticing, alluring, dynamic words, is called for in presenting the message of God to humanity. With the Bible as our training book, our Book of literary as well as spiritual illumination, may we never become common, vulgar, ordinary in speaking as the "oracles of God."

PASADENA, CALIF.

WANTED: A NEW PREACHER AT BRIGHTVILLE

By C. E. CORNELL

Brightville was an old substantial charge. The membership was made up largely of good substantial people who treated their pastor well. But it was noised abroad over the District that Brightville wanted a new preacher. It had been quite generally discussed and some decisions made before there was much thought that the District Superintendent ought to be consulted. It is the unfortunate practice of not a few churches to "call" a pastor and then ask the District Superintendent to confirm the call. That is usually getting the cart before the horse. But Dr. Lovejoy, the genial District Superintendent, would soon be around on his semi-annual visit, and they would inform him that they wanted a new preacher, and that a change was absolutely necessary.

Dr. Lovejoy was a man of wisdom, careful and kindly. It was in his heart to have the church and the preacher both happily satisfied. Harmony is so much better than strife. He desired to make the people happy and to make the preacher happy, and then he was satisfied in his own mind the church would prosper.

But Dr. Lovejoy also knew that the situation at Brightville was rather ticklish and required careful handling. A District Superintendent must be as wise as a serpent and harmless as a dove, he is expected to meet every situation with fair fearlessness as the church must move on. So, Dr. Lovejoy thought it would be the part of wisdom to interview several of the more influential and leading members, and find out why they wanted a new preacher.

He first called on Brother Sterling, an influential member of the church. Brother Sterling was considerate and very kind, nothing harsh about him. He said: "I have nothing in particular against our pastor. He is an exceptionally fine young man, and I love him and am loyal to him, *but he takes too much time to make the announcements.* There are Sunday mornings

when he does not get to preaching until noon or after. Last Sunday I timed him, and he spent twenty-three minutes in the announcements. Some few of the congregation went to sleep, and quite generally the people were tired out before the sermon was begun."

Dr. Lovejoy nodded his head. "I have heard that same story about many pastors. But you see the pastor wants to be fair with all departments of the church and each organization hands in an announcement with the remark, 'emphasize that good.' Thank you Brother Sterling."

Dr. Lovejoy next called on Brother Faithful. Brother Faithful was always at church; he was a front seater, a little deaf, but a credible listener. He had been a member of the church for many, many years; he had always stood by the pastor and the church was as dear to him as the apple of his eye. Dr. Lovejoy stated his errand, saying that he was seeing a few folks and getting their expressions and opinions. "You know," said Brother Faithful, "that I have been loyal to my pastors. They all have had admirable qualities. I like this man we have. He is well educated, a graduate of one of our colleges; he preaches good, sound sermons; that is, they are good as much as I can hear of them. Our pastor has the unfortunate habit—as many preachers have—*when he reaches a climax he drops his voice to a whisper*. I nearly disjoint my neck trying to hear him, but usually fail. His best point is gone and I am the loser. I am not the only one, for others with good ears tell me that they cannot hear him. Why do so many preachers make their introduction and their climaxes in a subdued tone of voice. Don't they want to be heard?"

Dr. Lovejoy was hearing the same old story of the preacher who does not know how to handle his voice.

Mrs. Gilderwild was president of the Ladies' Missionary Society. She was a very capable woman and a great church worker. Dr. Lovejoy went to see her; she told the District Superintendent that she liked the pastor and she thought that many of the members liked him also, "But" said she, "*our pastor preaches over the heads of the people*. We go to church, listen intently, go home and wonder what it is all about. The pastor is so well educated and spends so much time in his study, that he thinks in a different channel from what we do. He is so profound, so scholarly, so erudite, that his sermons are above us. We cannot get the children and the young people to stay at all; they do not understand the sermons either." As Dr. Lovejoy left the home of Sister Gilderwild he was thinking, and his thoughts ran about like this: Poor preacher! So much learning, yet lacks wisdom. Why cannot he understand that

preaching over the folks' heads doesn't help them. Sermons ought to be scholarly, but ought to go direct to the heart to be helpful. The preacher ought to give his sheep some fodder and put it on the lower shelf. A preacher can be well educated and yet not know how to preach for the edification and uplifting of his people. A real educated preacher states the great truths so simply that a child can understand them."

Dr. Lovejoy was getting tired and weary and thought he would better go home, but he decided in his own mind to stop and see the Sunday school superintendent. So he stopped in the store where Mr. Woodman was working. After a cordial greeting, Dr. Lovejoy stated that there was some agitation in favor of a new pastor, he said, "What is your candid and honest opinion?" Brother Woodman was silent for a minute or so, he was thinking of the boys and girls in his Sunday school, and he desired to be fair to them and the pastor. Finally he said: "There is some criticism of our pastor, but there is always criticism of every pastor. Our pastor is not a young folks' pastor, but as far as I can judge, the boys and girls like him. He is not particularly a Sunday school man—he usually comes in late—but I announce the church service to the Sunday school and urge all to attend the preaching services. He is not what you might call a man of social intercourse, he seems a little stiff and cold. But the biggest objection, that is, a general criticism, is this: Our pastor *doesn't quit when he is through*. He preaches remarkably well for half an hour, reaches a superb place to stop, but he doesn't stop, he goes on, flounders, repeats himself and don't seem to be able to land his boat and tie up to shore. A high-school boy said that he saw three or four fine places for him to stop, but he missed them and went on. My only complaint is, that our pastor does not quit when he is through."

The District Assembly came in due course of time. The General Superintendent, the District Superintendent and the Advisory Board met several times to make pastoral adjustments. Brightville had a new pastor sent to them. The man who was moved left against his wishes. He spoke unkindly of the District Superintendent as a man with a cotton string for a backbone; he bitterly criticised the "autocracy" of Nazarene ecclesiasticism, and talked "about a man not having an opportunity," and was generally disgruntled.

He was moved to a smaller charge where he would make long announcements, whisper his climaxes, preach over the heads of the people, and never stop when he was through. At the end of the year, the church was about dead and he was asked to move again.

THE PASTOR'S SUPER SIX

By N. B. HERRELL

In this article we shall endeavor to deal with the lights on the pastor's super six, the head lights, the tail lights, the dash light and the parking lights.

1. The necessity of the lights.
2. The use and misuse of the lights.
3. The highway signal lights.

The necessity for a full lighting system on the pastor's super six lies in the fact that he is driving through a land of darkness. Spiritual darkness is the blackest of all forms of darkness. There are no sun, moon or stars in sin's sky. It is like the awful darkness of Egypt that could be felt.

Not only is spiritual darkness black but it is filled with heavy fog clouds that rise from the swamps of unbelief and drift across the highways obscuring vision; and without powerful head lights, it would be impossible to travel at all without danger to the super six as well as all others. The head lights on the pastor's super six are of vast importance.

The tail lights on the pastor's super six are made necessary for two reasons. If any other driver of a super six desires to drive faster than others the tail light reveals the slow going church and permits the faster super six to go around without danger to either. Then the stop light. When anything goes wrong and a pastor needs to slow up for repairs, a flat tire, etc., he needs the stop light to warn those behind him that he is slowing down and stopping. We have a number of super six churches slowing down today and we hope there is nothing serious the matter.

The dash light is necessary in that it reveals the dash board on which are the many indicators as to the oil, charging of the battery, the speedometer, etc.

Then there are the parking lights, red, white and green. It is dangerous to both the parked car and to those moving to park along the King's highway without parking lights. Many super sixes are now parked but most of them have had judgment to get away from the main highway, so there is but little danger because of them.

The signal lights along the King's great highway are for the travelers' aid and to benefit those who have parked. The red lights of danger mark by roads, cross roads, etc. These signals are to keep the super six driver informed as to the course the highway takes, for he is driving through a country of darkness.

The use of the head light on the pastor's super six is first to show the driver the way so he

might keep in the King's great highway of holiness. To turn to either the right or left would mean trouble if not a total wreck. The head-lights, to give the driver the best light, must be properly focused so as to throw the light ahead in such a manner as to reveal the road clearly far enough ahead to give the driver time to steer his super six by all dangers that might appear. There is danger of getting the lights set too high or too low. In either case the lights will be of little use. They can be and should be set and focused just right.

Again the lights are to be used and not abused. There are times when the dimmers should be used. The art of handling the lights and observing the signals will have much to do with the safety of the super six and her passengers. We have met cars on the highways with strong blazing head lights that would glare so that we could see nothing. A driver of a super six church can turn on too much light on a subject and blind the people. This danger is just as bad as not enough light. The light is to be used instead of abused. The truth of salvation can be preached in such a manner as to blind instead of enlightening. The preacher can denounce immorality in such a way that his preaching becomes immoral in suggestion, even as much so as the moving picture which he is denouncing. Light is to be used and not abused.

When churches park they should observe the rules and turn on their parking lights. It is dangerous to park along the highway in the dark. Churches holding petting parties with the world, flesh and the Devil should clear the highway and keep their park lights on.

Again, drivers of super six churches slowing down should see that the stop light is working, for just behind them comes a flyer at high speed. Super six drivers run at top speed and unless the rules are observed wrecks will happen. To avoid wrecks observe the rules of the King's highway.

If I were the driver of a super six car,
I'd keep my lights all super in power;
I'd use the dimmer, the tail, and dash,
As well as the spot light that is super in flash.

THE PERPENDICULAR PRONOUN

By A. W. ORWIG

THE title of this article are words used by a certain bishop, years ago, at a prominent camp-meeting. In referring to some preachers he said that "the perpendicular pronoun spoils all they do." Well, truly, it often spoils a great deal of what they do. But the same is also true of many who are not preachers. Poor human nature seems to be impregnated

with the spirit of self-importance. Often self is manifested even in sermons, prayers, testimonies, etc., and in other relations in life. How self likes to parade its own achievements, and sometimes even at the expense of the good deeds of others! The "big I" and the "little you" pervade society in general.

A few years ago I heard a very excellent and useful man say, "Oh, there, now, I guess I have been saying too much about myself! please pardon." But the nature of his remarks justified a frequent allusion to himself. And yet he may have, in a degree, felt that he needed to guard against the manifestations of self.

Verily "the perpendicular pronoun" loves to be in the eye of the public. And good men are sometimes ensnared. The boastful spirit accompanying the publication of sermon topics, and the highly dramatic posture of their portraits in the papers seem to indicate more or less of self-glorification. The desire always to keep one's self before the public is illustrated by the following incident: A prominent and wealthy business man was told by a friend that a certain noted politician had "turned Baptist." The reply was, "I cannot believe the report; for to be a Baptist one must be immersed, and he would never consent to disappear from public view long enough for the performance of the rite." Somewhat amusing, but not without a lesson. The incident recalls the old fable of the frog which wished to migrate with some wild geese by holding on to a stick which one of them held in its mouth. The sight evoked the question by some persons as to who could have conceived such a clever idea. Upon this the silly frog shouted, "I did." And in thus opening its mouth in self-praise it, of course, fell to the ground and to its death.

Thus some persons who are troubled with the "great I" spirit, sooner or latter come to grief. It is still true that pride goeth before destruction, and a haughty spirit before a fall." Christ warns against self-exaltation by declaring, "Whosoever shall exalt himself shall be abased." The "I" must go down, and stay down, if we would be freely used of God. How blessed and important always to substitute Jesus for self! A certain preacher, before going into the pulpit, often asks himself, "Is it God or self you seek to glorify?"

"Out of everybody's sight,

Most of all my own,

So that all around may see
Christ and Christ alone."

That was a most glaring and obnoxious case of "the perpendicular pronoun," when the man in the temple told God how good he was. His whole prayer, or rather his insolent harangue, bristled with "I," "I," "I." But he got nothing except the contempt of God. But was it not also the "big I," when even the disciples of Jesus sought the exaltation of self, wondering who would be "the greatest" among them? There is perhaps no greater foe to our personal spiritual well-being and our success in God's work than the abominable and proud spirit that desires and seeks the honor of men instead of the glory of God. A good resolution for all of us would be that of a lady who, in giving her testimony, said that henceforth she would always use the little "i" for herself and the capital "I" for Jesus.

The apostle Paul said, "Not I, but Christ." What a glorious motto for all Christians, preachers and other! But it needs to become an actual experience, the real goal of all our pursuits. We must not only "decrease," and Christ "increase," but we must die to self, so that we shall be able truly to say, "None of self, but all of thee."

LOS ANGELES, CALIF.

A LAYMAN ON PREACHING

MY MESSAGE to the preachers is that nothing in your ministry is so important as the earnestness born of living faith. The people will forgive anything else in a minister except the sense that he is professional. Unless back of his learning and diction and eloquence they feel that he is dominated by a faith that lifts him to the heights, his sermons are as sounding brass and a tinkling cymbal.

"The reason I go to hear that man preach," said a prosperous and virile successful lumberman, "is that I cannot be sawing lumber while he is preaching."

Men and women, to use an overworked word, are "fed up" on the things that pertain to trade and business and sports and science and literature. They go to church—when it is not from habit, and the older I grow the more I believe that most good things that come to us are the result of a habit that puts us in a receptive mood in a good place—in the hope that they will be lifted up by a spiritual message and

have their walks brightened by the light that never was on sea or land.

The conception that there may be a religion in the heart separate from the religion in the head, and that one may be substituted for the other, finds no warrant in the Scripture or in life. Whenever I go to church and the minister rises and says, "I am going to preach to you out of my heart tonight," I immediately begin to fear that is an excuse for the lack of proper preparation, and I am in for a thin discourse. Often the impression is justified. People go to church to be fed as well as comforted and strengthened. You will observe that even Billy Sunday, believed to disregard the conventions, writes all his sermons, even if he seems to drive appeals home with a baseball bat.

It may be because of my upbringing in the oldtime Methodist faith, but I feel a sense of being denied bread, if I go to church and in the learned discourse, enriched with classical lore, I find nothing that gives warmth and cheer to the heart. Between the preacher who is short on learning and long on experience, and the one whose sermon is a cold ethical essay, give me the first. I can go to the library and the lyceum for the classics and for logic. But if the Church has no message or no influence that warms the heart and sends one forth to love and help his fellows, from what source is the essential to happiness and usefulness to come?—JOSEPHUS DANIELS, Secretary of the navy in the cabinet of President Wilson in *The Christian Advocate*, *New York*.

ATTRACTIVE CHURCH PUBLICITY

By ALPIN M. BOWES

This caption has been chosen for my article as most significant because it suggests the secret of the merits of effective advertising.

Advertising is a profession in itself and not everyone possesses this rare genius of making advertising attractive, yet every minister may learn much for his benefit by observation.

Advertising, when attractive, has a very significant place in the success of the Church, if we have anything of merit to advertise. And the more impressive, noticeable, convincing character of the publicity the more its influence in attracting the attention and interest of the public. If we are to reach the public with our great message of Full Salvation, we must get the people

into our services and we should not neglect to utilize every possible available means to obtain the attendance of the people.

"The children of this world are wiser in their . . . generation than the children of light." They invest large sums in the most attractive and fascinating display possible, to catch the attention of the people and draw the crowds to their performances. Of course, we are not catering to the crowds and to the spectacular, but it is common sense to expect more blessing and more grace upon our work according to the extent of our mission to the public.

To conclude that advertising is superfluous and unnecessary, because, if we have a sufficiency of the Glory of God upon our services, that will attract the people, may be only presumption. Unquestionably, there is nothing so attractive and impressive as the wonderful outpouring of the Spirit of God upon our meeting. Nothing can be substituted for this and in reality, the more of the genuine we possess in our services, the more truthful and meritorious will be our advertising.

There must be some objective to our publicity, consequently we must, of necessity, have something worth while to offer the public. A very significant article in the press has come to my attention, from which I quote in this regard; a few lines of the address given by Charles Stelzle, of New York, told to the Eighteenth Annual Conference on Church Publicity:

"In advertising the Church the same principle of psychology must be used that the business man employs in selling goods. On general principles it is safe to assume that the public knows nothing whatever about the church. In advertising the church it should be made plain that it is not a reform organization, a quorum, a social service league, a political party; nor its preachers supposed to be economic experts. The church has an important social message and mission, and this fact should be advertised to the world; but its supreme task is spiritual. If it fails here, it has lost out completely. The church has a sure cure for sin, but, judging by the publicity, it is not very excited about offering this sure cure to the people. The church must let a sorrowing world know that it offers comfort to the desolate, that it heals the broken hearted, that it gives strength to the weak and weary, it can advertise no greater facts than these, for

herein it offers what the world craves most earnestly."

Our Lord said in the parable of the great supper, "Go out into the highways and hedges and compel them to come in." That may include street services and tent campaigns and the personal, individual invitation, but it may as consistently include a compelling advertisement in the newspaper, on the bulletin board, on the electric sign, etc.

In regard to the amount of advertising to be done or the character of the publicity, we must distinguish between the country church, the suburban city church and the larger city church. It will not be profitable to do as extensive advertising in the former as in the latter instance. However, some kind of publicity of the right character, is always helpful.

We have gained a great victory in publicity if we have discovered the secret of attractive, compelling advertising. Publicity is not, as some seem to infer, a useless, extravagant expense, if it actually brings people to our services; for if we may welcome the people to our services, we will have more penitents at our altar, more converts to welcome into our churches, more inspiration upon the people, and, as a consequence, an increased offering in our treasury.

It is difficult to suggest any set method of publicity applicable to all churches, yet I would offer for consideration such publicity as: The weekly bulletin, (this the members may read and pass on to others) an attractive church card, (to be kept in your pockets for ready use) the newspaper display; the bulletin board, (something neat and attractive); a running advertisement on some pages in the telephone directory; the hotel directory; an easily read bulletin board at some conspicuous corner on each road leading into the city; a flood-light to illuminate the front of the church; etc.

It has been my experience that no publicity reaches the people more nearly to an entirety or more effectively than a newspaper advertisement, and, by discrimination, many news items may be published free of charge.

If it were not for the lack of space I would be delighted to give some samples of the hundreds of advertisements which I have collected from many sources in my twenty years in the pastorate, but I can only give a brief statement here.

A series of special revival services affords every

pastor a wonderful opportunity for advertising his church. It has been my method to visit the City Editor of the newspaper and get personally acquainted with him. Then a week or two before a revival, visit him with a short story of the Evangelist's life and his picture, which he would gladly publish as news. Then follow this with some display advertisements which reach every home in the city. Then we use a large banner over the church entrance, and banners stretched across several leading streets. Also, either cards or circulars for general distribution during the services and distributed systematically to the employees of factories and department stores; cards on the front of street cars; large cards mounted on frames placed on prominent vacant lots; and announcements, if possible, over the Radio. Our effort has been to enthuse and awaken the people until they are talking Revival everywhere. It may not be necessary to use such an extensive program of publicity everywhere and in every revival, but experience will prove what advertising God will bless most, for the benefit of our services.

What a Convention we preachers would have if we could get together and discuss the question, "How I would advertise the Church."

HERE AND THERE AMONG BOOKS

By P. H. LUNN

Of special interest to preachers at this particular time of the year is Doran's *Minister's Manual for 1927* (Doran \$2.00) I am informed that the first volume published last year, met with an acceptance even beyond the publisher's expectations. The *Minister's Manual* really is a remarkable publication. It would be unreasonable to expect every suggestion contained in its 729 pages to be adaptable to every minister's program. But it does unquestionably contain enough usable material to make it well worth the price and more. Even to list its different divisions requires considerable space. The book contains sermons and illustrations for the following special occasions: Armistice Sunday, Christmas, Commencement, Communion, Easter, Holy Week, Independence Day, Labor Day, Memorial Day, Mother's Day, New Year's Sunday, Old People's Service, Palm Sunday, Thanksgiving, Washington's Birthday. Also ceremonies for weddings, funerals, baptism of infants and adults. Another feature is about

sixty sermons for children; still another, discussions on the Christian Endeavor Society Topics which will do for addresses to any body of young people. There are evening sermons for each Sunday of the year also enough mid-week messages for the entire year and besides this a special sermon for each one of the fifty-two Sundays. Then a discussion of each Sunday school lesson and finally poetry for all special days of the year. Book publishers have been accused of profiteering but no sane person would bring that charge based on the value for the price of this volume.

It was a happy thought that prompted the title "Andrew Murray and his Message" (Revell \$1.75) for the volume narrating the life of this saint of God. For the man and his message were inseparable. He wrote, not his theories, but the interpretations of his inner experiences. This detailed account—334 pages—has the further value of being authentic, compiled as it was by a friend, W. M. Douglas, with the help of Murray's daughters.

Although Andrew Murray's writings have that mystical quality that classes them with the works of "Brother Lawrence," a Kempis, Augustine and such men, he belongs to the present day, passing to his reward in 1917. This biography should be carefully read by everyone who aspires to deep spirituality.

One chapter entitled Divine Healing gives us a revelation of how Andrew Murray applied to his own needs, the principles of prevailing prayer about which he wrote. If there wasn't another thing worth while in the book the chapter of Murray's home life would be worth far more than the price of the volume. As the compiler says: "Many men who are great in the outside world fail lamentably in the home." Not so with the subject of this biography—his tenderness of spirit must have been quite like that of his Master. His love and solicitude for his wife was beautiful and touching. One gets the impression from the entire book that the Psalmist's testimony "Thy gentleness hath made me great" could be spoken of Andrew Murray. I may be biased by personal preference—most of us are—but I believe a preacher's library should have a good sprinkling of biographies. "Lives of great men all remind us"—you remember. The achievements of others stir us to high endeavor; the victories of another encourage us to go forth to conquer; the weaknesses and failures

of others when they are portrayed, warn us to take heed lest we fall. Preachers, stock up on biographies and by all means get this one.

"Harnessing God." Yes, a bit shocking, that title but don't pass judgment until you find that Paul Rader the author of a book by this name (Doran \$1.25) doesn't advocate harnessing God but shows the futility of men, as individuals and as systems and organization attempting to utilize God's power to further their schemes and projects. Rader's thoughts along this line are so invigorating and refreshing that we must quote just a paragraph or two: "Men tried to harness God. They are still trying to lay scientific hands upon Him; measure His ability and bind Him to their own ways of thinking, confine Him to their brain's ideas. New religions spring up every day, offering to harness God and put Him at the command of men. Old religions unwind their ancient rules and regulations for flattering Him into their net or appeasing His wrath and gaining His favor. Great pageants of pomp are displayed—also shapely altars of art, gifts of gold and precious stones, gorgeous robes of costly fabrics are supposed through priestly intoning to draw God within the cathedral walls where permanent obligations to grant life and power can be fastened upon Him. This power in turn is to be dispensed to the multitudes by those who have managed to put the harness on God."

But the title of the book before me represents only one chapter or sermon—there are eight others, everyone of them short, very readable, simple in a sense yet pointed and pregnant with truth—truth that we and the world need to hear and heed. Rader has mastered the problem of the proper appeal to present-day readers. No rambling, no long drawn out arguments—truth in chunks, here and there an illustration—homely sometimes, but always to the point. In this book especially, Rader's messages close with you wondering why he didn't say a little more when he was doing so well.

Francis A. Wright has sent us for review, a copy of his late volume, "The Beast, Modernism and the Evangelical Faith." It is a comprehensive survey of prophecy fulfilled and unfulfilled. The book is divided into five parts. Part one discusses the prophecies concerning the Beast and False Prophet. Part two contrasts the fundamentals of our faith as opposed to false systems of government and religions. Part three depicts

very strikingly the fallacies of Modernism giving birth to the False Prophet. Part four places emphasis upon the divine inspiration of the Word of God; calls attention to Scripture prophecies already fulfilled and traces the hand of God in history down through the ages. The book is not unduly speculative and furnishes much food for sober thought and careful study.

The idea is current that many business men take the attitude that religion and all that goes with it—church attendance, prayer, Bible—is well enough for women and children but it has no appeal to the practical, hard-headed man of business and affairs. Perhaps even the careful Bible student will be astounded to know how much the Scriptures have to say on the subject of business—vocations, merchandising, etc. W. G. Barnes, evidently after exhaustive research has compiled a modest little volume, classifying all Scriptures alluding in any way to business and its allied subjects. "Business in the Bible" (Vir 50c) is a handy, pocket-size book of 86 pages, with nineteen chapters, each one covering one classification of Scripture references. We mention just a few, Maxims for Business Men; Occupations Mentioned in the Bible; Occupations for Women; Arts and Crafts; Merchants; Farmers; Workers and Wages; Manufacturers.

It requires no great stretch of the imagination to picture great possibilities for this little volume. Christian business men will enjoy it, other business men need its enlightening message, the preacher in preparing a sermon for business men will find it of inestimable value; the minister called upon to address a group of business men will find here just the material he needs; the teacher of a men's Bible class will constantly refer to it. It's a big little book. Why hasn't someone done this before?

For the twenty-second time Revell is offering Tarbell's Teachers' Guide, by Martha Tarbell, Ph. D. (\$2.00). This annual volume needs no introduction to church and Sunday school workers. Neither the author nor the book needs an introduction to Christian workers. After handling hundreds of books and reviewing scores of them the sense of wonder at the material which one can procure for a mere bagatelle is in no sense abated. This particular volume struck us especially as an example of what modern inventions have made possible in the way of getting your money's worth in the book line. Here we have 415 pages, filled with information and sug-

gestions that must have taken months to gather and to write. A Sunday school lesson commentary is not only valuable for the current year, but for a preacher or teacher it makes a worthwhile reference book to be referred to again and again. There probably are other good commentaries on the Sunday school lessons but we are sure that there is none better than Tarbell's.

The Fleming H. Revell Co., also have submitted a copy of R. A. Torrey's "The Gist of the Lesson" (35c) for 1927. This is a neat vest-pocket volume giving a concise exposition of the International lessons. Dr. Torrey enjoys the reputation of being one of the foremost Bible scholars of this day and as such he is well qualified for the difficult task of condensing the great amount of material that might be written on any of the lessons into a nutshell as it were. For a busy pastor or superintendent, especially, this little volume is worth many times its price.

FACTS AND FIGURES

By E. J. FLEMING

Noisome, noxious insects cause a great deal of trouble and destruction in this world. The United States is foremost in the fight against them. Dr. L. O. Howard, chief of the Bureau of Entomology, has a personnel in his bureau of 575, of whom 369 are scientific experts. Scientific men from many other nations come to the United States to see how we handle this problem.

In 1925 the Methodist Episcopal Church through its home missionary society spent more than \$2,500,000 in the United States and its territories in the interest of home mission work.

Late reports from the great disaster in Florida caused by the hurricane, show that nearly 365 persons were killed or fatally injured, 150 are missing, 1,100 injured, and 20,000 homeless. Property was damaged to the amount of \$165,000,000.

The World Zionist organization will spend \$10,000,000 in the agricultural industrial development of Palestine during the next year. The Jews of the United States contribute \$7,500,000 of this amount.

Oil wells in the United States appear to have a great attraction for many who desire to acquire sudden wealth. It is reported that on December 31, 1925 there were 306,100 producing oil wells in the United States which was an increase of 7,000 over the number reported for 1924. The average daily production per well was six and five-tenths barrels. In 1925 there were 25,623 wells drilled, distributed as follows: Oil wells 16,559, gas wells 2,300 and 6,734 were dry holes. We are led to wonder if churches organized within the last twelve months could be characterized as "oil wells," "gas wells" and "dry holes."

The Way of Faith carries the following:

"The dries swept the slate in Illinois, Indiana and Oregon primaries. Here is an incident worth noting: Ward B. Heiner of Indiana, toured the state in a \$12,000 automobile, displaying a sign in big red letters, 'I am wet.' Robinson, his opponent, 'dry,' received 226,439 votes and Heiner received 30,743. But the wet newspapers are playing with the soft pedal on when this incident is mentioned. Prohibition, the greatest boon to this country, marches on."

Before prohibition America was paying \$2,438,000 annually for drink and in 1916 \$753,567,900 for education. In 1922 the situation had so changed that we spent \$1,783,970,000 for public education but not one cent was spent for liquor by public permission.

Prof. Irving Fisher, of Yale University, estimates that prohibition is netting the United States \$6,000,000,000 a year in values.

The largest church organ in the world has been built in the Liverpool Cathedral at a cost of \$175,000. It was dedicated on October 18. Work on the organ was started before the war but was abandoned during the war, or until peace came. The lowest note weighs more than a ton and is thirty-seven inches in diameter. The instrument has five rows of keys, 222 draw knobs, 168 stops and 10,934 pipes. The electric motors that operate the mechanism have a total of 35 horsepower. The organ is so large that it requires 17 telephones in various parts of the instrument to enable workmen to communicate with the assistant at the keys when the organ is being tuned.

A pastor of a sister church in Alabama has just finished eight years of service with his church, during which time there have been 3,133 additions to the membership. The average Sunday school attendance increased from 557 to 1,211. The church has raised for current expenses the sum of \$355,723, while during the same time it has raised \$435,825 for missionary and educational purposes, with a present membership of 3,117. It is evident that this prosperous church is contributing as much for others as for itself.

The Union Lutheran Church in America at its recent convention adopted a budget of \$4,400,000 for its work of 1928. This represents a ten per cent increase over the amount approved for 1927. Of this amount \$1,320,000 is for foreign missions, \$1,674,200 for American or home missions, \$517,000 for Ministerial Relief, \$424,600 for education, \$226,600 for inner missions, \$11,000 for the American Bible Society, \$50,600 for the National Lutheran Council, and \$176,000 for executive expenses.

Rev. John Thomas, founder of the Friendly Islands Mission, applied to the London Mission Society for permission to extend his work to the island of Haabai, whose chief desired his coming. He waited with some anxiety for a reply. About that time a box was washed ashore, and carried to one of the missionaries, containing a letter from the society authorizing the establishment of the mission. Neither the vessel to which the letter was entrusted, the crew, nor any of the freight, except the box containing the letter authorizing a new effort for the salvation of the heathen, which came to the right place at the right time, was ever heard from.

The death of Rev. Andrew Broadus, III, pastor of the Salem Baptist Church, near Sparta, Va., ended a pastoral service of the third generation of this name and an unbroken service of 106 years given by the three men to this church. This is a wonderful testimony of both the faithfulness of men and the fellowship of God.

Are old ministers being crowded to the shelf? Not all together. Dr. George Alexander preaches in the First Presbyterian church, Dr. James Burrell in the Marble Collegiate church, and Dr. I. M. Haldemann in the First Baptist church, of New

York. These three preachers are all octogenarians. Dr. Henry Howard, who is nearly seventy years of age, has just begun his pastorate at the Fifth Avenue Presbyterian church.

John Wesley Chapel, City Road, London, is now open daily for prayer and meditation, having recently been renovated. A Wesley museum has been founded in a nearby house, in which John Wesley died.

What is supposed to be the oldest American Protestant church now standing, is the old Swedes' Church in Wilmington, Delaware. The Swedes preceded William Penn and by their peaceable dealings with the Indians, laid the foundation for the treaty of peace between William Penn and the Indian tribes. The corner stone of this church was laid in 1698.

It is always interesting to note what other churches are accomplishing. The Novemeber report from the Disciples of Christ shows a net gain of six and one-tenth per cent in membership. They received for regular missionary and benevolent work \$2,803,360.10 of which \$1,008,846.66 were special funds and \$1,794,513.44 were general funds.

The Union Christian Missionary Society with the six organizations represented, lists gross assets of \$12,207,939.31 as at June 30, 1926, and a permanent endowment of \$1,869,234.98. The Department of Foreign Missions reports 4,827 baptisms during the year on ten foreign fields. The Department of Home Missions made appropriation for pastors' support in 141 churches, of which 13 became self-supporting. These churches show 2,122 additions to the membership. There were 912 children cared for in the six childrens' homes, and 183 aged men and women cared for in the six old people's homes. The Department of Ministerial Relief disbursed \$95,642.73 to 344 homes. The Department of Church Extension assisted 55 churches with loans totaling \$461,000, making possible church property valued at approximately \$1,500,000.

PERSONAL CHRISTIAN WORK

By A. W. ORWIG

PERSONAL Christian work does not wholly consist in an endeavor to secure the salvation of the unsaved, momentous as is such work. And certainly all God's people ought to be thus engaged. The Bible freely enjoins it.

But there is often need for real personal work in helping weak, discouraged and feebly instructed Christians. "Comfort ye My people," is the divine injunction. And having ourselves been instructed in the Holy Scriptures, as to doctrine and duty, we should be somewhat "apt to teach," or engaged in "teaching and admonishing one another." And there are some who fall into sin, or are "overtaken in a fault," and need help. It may be our personal work to "restore such in the spirit of meekness." The Church has many weaklings or "babes in Christ," and an essential part of personal Christian work is "rightly dividing the word of truth," to "feed" the "sheep" and the "lambs," and "to succor them that are tempted." Such work not only belongs to preachers outside of the pulpit as well as in it, but to the laity as well, "according to the grace that is given to us."

The preacher who is content with pulpit work alone comes far short of duty and misses the blessings derived from private or personal contact with people in an effort to win them to Christ. An unsaved man, who very often attends a certain church and knew the preacher well, said to him, "You do not seem to tell sinners how to be saved, and you have never spoken a personal word to me about my soul's salvation." In gratifying contrast is that of the preacher who asked a man on the street if he was a Christian, and received the reply, "That is quite a personal question." To this the preacher answered, "I know it is and meant it to be such, but asked in the interest of your soul."

There are professors of religion who are willing to do general church work, but not such as involves a personal effort to save souls. A preacher asked a male member of his church if he would give a gospel street talk on a Sunday afternoon. The man said he would gladly do so. His pastor then asked him if he would do some real personal work by speaking to some of the unsaved men where he was employed in a large bank, "Oh, that's different," was the reply, implying a lack of holy courage to do some "handpicking" work. God help us to single out some of the unsaved and prayerfully strive to lead them to the Lord Jesus Christ.

"Perchance in heaven, one day, to me
Some ransomed soul will come and say,
'All hail, beloved! but for thee
My soul to death had been a prey.'
Ah, then, what sweetness in the thought,
One soul to glory to have brought!"

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<i>Vision of the horns.</i>	ZECHARIAH.	<i>Redemption of Zion.</i> 833
trees that were in the bottom; and behind him were three red horses, speckled, and white.	B.C. 600. CHAP. I. A ch. 6. 2. B Or, bay. C Ps. 91. 11. D Heb. 1. 14. E Ps. 103. 20. F Ps. 102. 13. G Rev. 4. 10. H Jer. 25. 11. I Dan. 9. 2. J ch. 7. 5. K Jer. 29. 10. L Joel 2. 18. M ch. 8. 2. N Isa. 47. 8.	fray them, to cast out the horns of the Gentiles, which lifted up their horn over the land of Judah to scatter it. CHAPTER 2. I LIFTED up mine eyes again, and looked, and, behold, a man with a measuring line in his hand. 2 Then said I, Whither goest thou? And he said unto me, To measure Jerusalem, to see what is the breadth thereof, and what is the length thereof. 3 And, behold, the angel that talked with me went forth, and another angel went out to meet him,

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Follow me, and I will make you fishers of men.

20 And they straightway left their nets, and followed him.

21 And going on from thence, he saw other two brethren, James the son of Zebedee, and

spirit: for their's is the kingdom of heaven.

4 Blessed are they that mourn: for they shall be comforted.

5 Blessed are the meek: for they shall inherit the earth.

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